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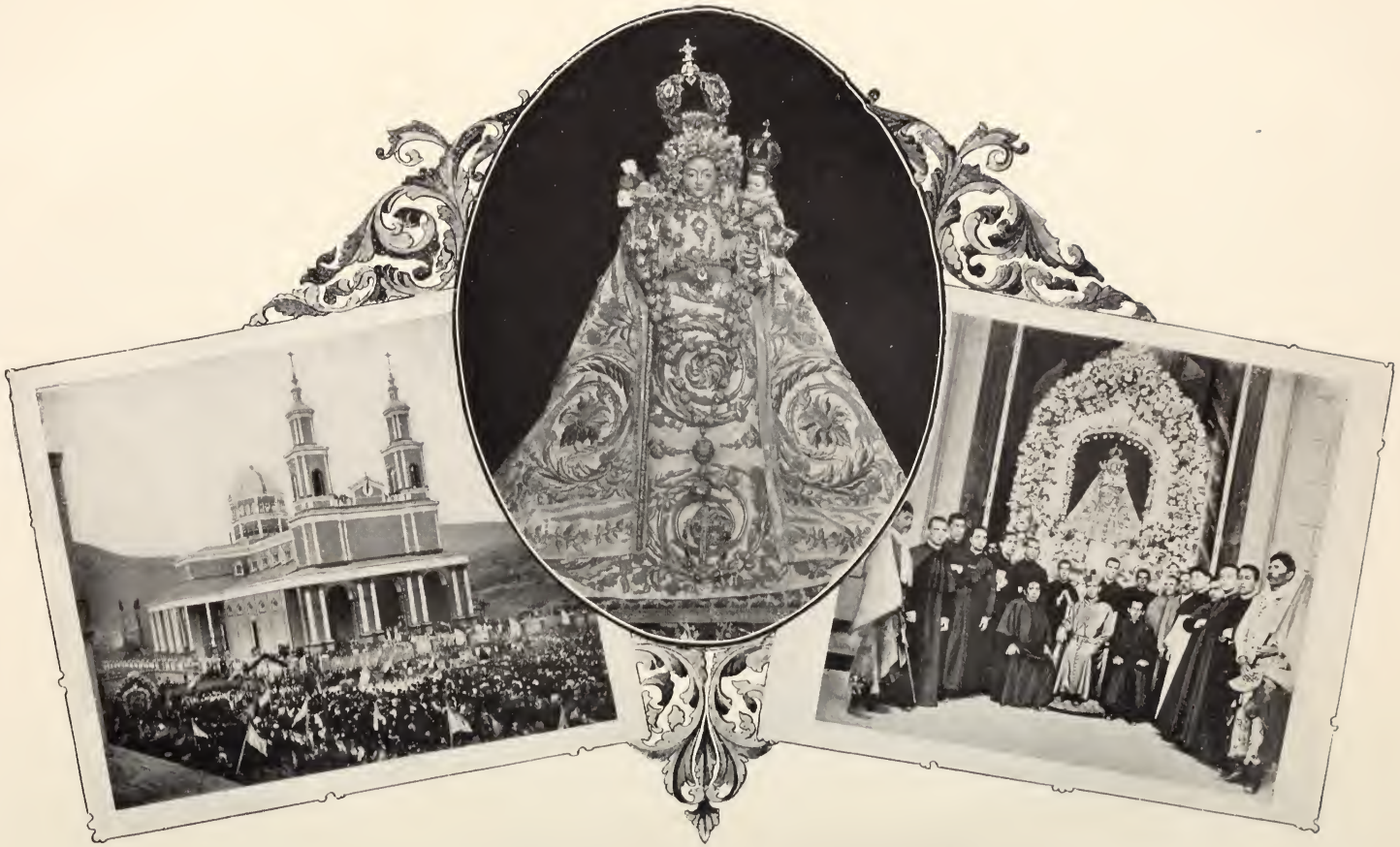

THE VIRGIN OF ANDACOLLA AND HER WORSHIPERS.

(2) THE PILGRIMS IN THE CATHEDRAL PLAZA. (1) THE IMAGE OF THE VIRGIN. (3) THE PRIESTS AND CACIQUE AT THE CEREMONIES.

THE

MISSIONARY REVIEW OF THE WORLD.*

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SPIRITUAL MOVEMENTS OF THE HALF-CENTURY.—ORGANIZATIONS OF CHRISTIAN YOUNG PEOPLE.

BY THE EDITOR-IN-CHIEF.

No human progress is either rapid or regular, potent, or permanent for good, which does not, in some way, educate and elevate *the youth of the race.* The salt that heals the waters must be cast in the springs where the rills rise and whence the rivers flow.

Childhood has been well compared to a mirror, catching and reflecting the images of whatever surrounds it—a reflector as sensitive to impression and injury as the metallic mirrors of the ancients. It would be as irrational carelessly to spray water, or, worse still, a corrosive acid on a polisht steel surface, and expect to efface the rust which no scouring will remove, as to expose childhood to needless contact with evil, and expect to find no lasting injury left upon the delicate susceptible nature. Youth is the time for making deep and wholesome impressions, as well as for guarding character from injury! What a golden age of opportunity for teaching—for engrafting lessons from that best of books, that unique *child's* book—the Bible! The German proverb quaintly says that "what *Johnnie* does not learn, *John* never learns." The mind of youth "receives like wax, but retains like marble."

It is a grand thing, therefore, early to turn the youth of a country to the highest and noblest ideals, to inspire what Schopenhauer would call *the will to live,* and what Nietzsche would call *the will to be a power.* To will to live unto God, and to be a power for God and good, that is the mainspring of a great, grand, heroic soul. We can excuse an excess of zeal and jealousy for God, but we can not excuse vicious excesses, or even apathy toward goodness. Better a violent torrent than a stagnant pool, for the torrent, once controlled, is made a force for good, but a pool is always and only a poisonous breeder of malaria. David Brainerd was expelled from college for telling a tutor that he had no more grace than the chair he sat in, but Brainerd became one of the saintliest missionary heroes of his country.

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the e affects a preceding sound.—PUBLISHERS.

It is obvious that, without some work of God, especially among the young, we should not have had the existing state of intelligence and earnestness in any departments of service to God. A recent writer* says: "With reluctance and sorrow it must be confest that the majority of Oxford and Cambridge undergraduates are without, or profess to be without, any religious beliefs at all. There are, of course, many exceptions. Exceptions, however, they remain; certainly the greater number are Gallios so far as the Church is concerned." Do these two facts—that our modern university life is so largely tinctured with German rationalism, and that so many skeptics and agnostics are issuing from university halls—stand related as cause and effect? If so, then the influence of German thought on our educational life is deplorable. But, bless God, there are educators that have been men of faith, and they have raised up children of faith, a faith larger, more intelligent, and more manly than that which was before it. The Scudders, Dwights, Hodges, Uphams, Waylands, Judsons, Osgoods, Stevensons, Spurgeons, Cairns, Flints, Wattses, Storrs, Christliebs, Candlishes, Bernards, Liddons, have not been head-masters of schools of sickly skepticism. "We correctly test the soundness of a system of thought by its unforced tendencies in the minds of studious young men, for a teacher is better known by the beliefs and lives of his pupils than by the manner of man that he himself seems to be. A tree is known by its fruits."

Family life also, before the public-school and college touch the young man or woman, must look well to the child-life and its development. It has been well said that the feeling with which one administers punishment will generally excite in the child a corresponding experience. If you bring anger, anger will be excited; if you bring affection and sorrow, you will find the child responding in sorrowful feelings; if you bring moral feelings, the child's conscience will answer back again.

Here in the household the first impressions for good or evil are received. The absence of discipline is criminal, for it implies an unformed character; but the spirit in which discipline is admonisht may go far to prevent true benefit from resulting.

And woe be to the *church* that has no warm bosom for the young! The statistics of conversion have frequently been gathered, and these are the approximate results as taken from one careful report. Out of a thousand Christian people, the following is the classification as to the age at which they were converted:

20 years and under	695	Over 40 and up to 50	19
Over 20 and up to 30	208	Over 50 and up to 60	6
Over 30 and up to 40	69	Over 60 and up to 70	3
		Over 70 and up to 75	1

These figures show that only 305 of the 1,000 were converted after

* The *Nineteenth Century*, October, 1895, "The Religion of Undergraduates."

the age of 20; only 97 after the age of 30; only 28 after the age of 40; only 9 after the age of 50, and only 3 after the age of 60.

The earliest age at which conversion occurred was four years, as was the case with a noted minister well known over all the world. The most advanced age at which conversion took place, according to this writer's knowledge, was 75, and the longest time spent in the Christian life was found to be 80 years.

The average age at conversion is 19½ in this thousand list. What an argument against procrastination and in favor of remembering the Creator in the days of youth.

In view of such facts and considerations, it is quite inconceivable that God could be controlling the stupendous movements of modern history, and yet no arousing and arising of the young men and women of Christian lands be included in his plan.

What do we find? A development and organization of the forces of youth never before known or imagined in history. It seems as tho God, foreseeing the last great Armageddon at hand, had brought forward his reserves—the immense batallion of young men and women—never before massed on the battlefield of the ages! And this amazing development has mostly been the product of the last fifty years.

Some of the facts, however familiar, demanded a rehearsal as a part of this striking history.

Let us begin with the *Young Men's Christian Association.*

This we may pass briefly in review, as its history is so well known, and is so fresh in mind from the recent Jubilee celebration in 1894. Sir George Williams, its founder and father, still lives, and tells the simple story of its humble beginning. A little more than fifty years ago, he, a young man of about twenty-one, spoke to another young man about his soul; this conversation led to other like approaches; then to a meeting for mutual edification, Bible study, and united prayer; then to an organization of young men for these purposes in what is now the great mercantile house of Hitchcock, Williams & Co., in London; then to other similar organizations in other mercantile houses, and then to a meeting of their representatives, and the formation of a Y. M. C. A. for the city of London. A thought so manifestly of God could not be hid or confined within narrow bounds. It proved contagious—it spread across the sea, it became the seed thought of such associations over all the English-speaking world; it reacht out to the continent of Europe; it sent out its branches round the globe, until now the aggregate membership of the Y. M. C. A. is numbered by millions, and there is not a prominent land or nation, Christian or heathen, which has not a representative organization of young men belonging to the world-wide fellowship. Its conventions have past city, state, and national limits, and have become international and cosmopolitan.

Here is an astounding modern development. Never before have young men been thus brought to the front, united in Bible study and Christian work, magnifying the essentials of Christian faith and fraternizing in forgetfulness of lesser divergencies, aiming specifically at the reclamation of young men.

To this organization may be directly traced the origin of the Young Women's Christian Association, the United States Christian Commission, so active in the late war for American unity, and especially that college association work which has already given us the Student Volunteer Missionary Union, and started the new crusade in missions. All this and more within the half century! Well may we exclaim, What hath God wrought!

This Student Volunteer movement, which began at Mt. Hermon, Mass., in 1886, now but ten or eleven years old, has enrolled probably nearly 10,000 young men and women in its ranks from the beginning until now, and has sent nearly one-tenth of its recruits to the field. At this date the membership in Great Britain reaches about 1,400, and between 300 and 400 are already engaged in mission work. A memorial from this body of students is now before the missionary secretaries and the ministers of Christ in Britain, praying them to unite in supplication to God that the lack of gifts may not be suffered to hinder their going forth to the field! Surely this is a new development, when the young men and women, who offer for missionary service, entreat the church not to embarrass their work for the lost race of man by withholding money from the treasuries of God.

What shall be said of the *Young People's Society of Christian Endeavor?* Rapid as has been the spread of the Y. M. C. A., the Y. P. S. C. E. outruns it. We have held our breath as we have seen this latest boom of the great organizations of youth outstrip all competitors in the race and encircle the world.

Let Rev. F. E. Clark, D.D., the President of the United Society, tell his own story of the origin of this movent, now not yet seventeen years old. We give Dr. Clark's words, with a little condensation:

In the winter of 1880-81 a revival spirit visited the Williston Church, of Portland, Maine, and many young people gave their hearts to God. The pastor and older church members, naturally anxious concerning these young disciples, felt that great wisdom and care was necessary to keep them true to the Savior during the first critical years of their discipleship. The problem weighed heavily upon their minds, for they felt that neither the Sunday-school, nor the church prayer-meeting, nor the young people's prayer-meeting, tho all well-sustained admirable in their way, were sufficient to hold and mold the Christian character of these young converts. There was a gap between conversion and church membership to be filled, and all these young souls were to be *trained and set at work.* How should these things be done? These were the pressing problems. After much prayer and thought, the pastor invited the recent converts and young church members to his house, February 2, 1881, and, after an hour of social intercourse, presented a constitution, previously drawn up, of the "Williston Young

People's Society of Christian Endeavor." This is essentially the same as that adopted by the great majority of Societies of Christian Endeavor at the present day.

Some three years later, at the request of one of the national conventions, with the aid of Rev. S. W. Adriance, the writer revised the constitution and framed the by-laws, adding various committees as they now appear in the "Model Constitution." But the *essential* features of the work were in the first constitution: the definition of the object, the two classes of members, the "prayer-meeting pledge" (the most important part of the constitution), the consecration or experience meeting, the roll-call, the provision for dropping members, and the three main committees, are provisions which are all found in the first constitution.

Thus the Society of Christian Endeavor, born of a revival, was the outcome of a real, felt necessity of training and guiding aright the young Christians who might otherwise stray away. It was a mere experiment, in the first place, and little credit is due to the originator, except for an effort to train his own young people in the Christian life, an effort always made by every true pastor. To his delight, and somewhat also to his surprise, nearly all the young people who assembled at his house, on the 2d of February, signed the constitution containing the stringent prayer-meeting clause, and *they lived up to it.* The young people's meeting took a fresh start; the spiritual life of the members was intensified; their activities were very greatly enlarged; and, so far as they were concerned, the problem of leading them to confess Christ with their lips, of setting them at work and keeping them at work, seemed to be solved. When that pastor also found that in many other churches the same efforts accomplisht the same results, he began to feel that the hand of the Lord was in it.

The first knowledge of this experiment given to the world was contained in an article publisht in the *Congregationalist*, of Boston, in August, 1881, entitled "How One Church Cares for its Young People." This article, and others which followed it, at once brought letters from pastors and Christian workers in all parts of the country. First they came singly, then in pairs, and then in scores, almost every day, and they have kept coming, in constantly increasing numbers, ever since. One of the first pastors to introduce this system of Christian nurture among his young people was Rev. C. A. Dickinson, then pastor of the Second Parish Church of Portland, and no small share of the success of the movement has been due ever since to his wisdom and counsel. The first society in Massachusetts was establisht in Newburyport, Mass., by Rev. C. P. Mills, in the same year that the movement originated. He has also ever since been one of the stanch friends of the cause; while another gentleman, who soon threw himself into the movement with characteristic energy, was Rev. James L. Hill, then of Lynn. The first President of the United Society, Mr. W. J. Van Patten, of Burlington, Vt., was one of the first to recognize the potency of the movement. The first man who signed the constitution, at his pastor's house, on that winter evening in 1881, was Mr. W. H. Pennell, teacher in the Williston Sunday-school of a large class of young men. He took this step, perhaps, as much to help his boys as for any other reason. The national convention honored his early devotion to the work by choosing him for three successive years its President.

So far as careful search reveals, the distinctive features of the Christian Endeavor movement, the strict prayer-meeting pledge, the consecration meeting, the roll-call, the variety of committee work, and the duties of these committees, are characteristic of this organization alone.

Thus, at first, the Society of Christian Endeavor grew apparently as it were by chance. Wherever one of the winged seeds of information was wafted, it

usually 'struck' and took root, and a little Christian Endeavor plant was the result; or, as some one wittily exprest it, 'The Society was contagious, like the measles; if one church had it, the church next to it was pretty sure to catch it also.'

For some years little was done in a systematic or organized way to establish societies. One of the first developments of the new work was naturally in the line of annual conventions. Those interested were not content to work out the problem for themselves, they must come together and tell each other what great things the Lord had done for them. The first of these conferences was held June 2d, 1882, in the Williston Church, Portland, Maine. But six societies were recorded then. In these were 481 members, the Williston Society leading off with 168.

The Second Annual Conference was held in Portland, June 7, 1883. A large growth over the preceding year was noted, tho statistics were obtained from only fifty-three societies with 2,630 members. Of these fifty-three societies the report says five were organized in 1881, twenty-one in 1882, and twenty-seven in the first five months of 1883, showing what an impetus to the work was given by the little convention of the year before. Seventeen of these societies were found in Maine, eleven in Massachusetts, forty-one in all New England; while of the other twelve, five were in New York, and the rest scattered throughout the West, a very large one being found in Oakland, Cal. After this convention the society grew rapidly and steadily, but did not call another national convention until October 22, 1884, when it convened in Lowell. This was a two days' session, and a large, enthusiastic meeting.

By the time the national convention of 1885 met, July 9th and 10th, at Ocean Park, Maine, the society had grown to embrace 253 smaller societies, with 14,892 members in all parts of the country. They had begun to be reported in foreign lands also, even in Foochow, Honolulu, and other mission fields. From this convention the work received a marvellous impulse, and everywhere the churches began to establish societies. In 1887, at the Saratoga convention, Dr. Clark was chosen President of the United Society, and editor of Christian Endeavor literature; he, in the following autumn, resigning the pastorate of Phillips Church, Boston, to accept the position.

Unions existed, by the year 1888, in nearly all the States of the Union, and local unions in hundreds of places; and under the blessing of God, the one society of 1881 has grown to the myriads of the present time, with their hundreds of thousands of members in America, and many added thousands in Great Britain and all missionary lands.

In his letter of acceptance the president of the United Society formulated certain principles which he presented to the societies as conditions on which he accepted their call. These principles, adopted by many influential State conventions and local unions, may fairly be considered the platform on which the society stands, and are therefore here embodied:

Platform of Principles.

"1st. The Society of Christian Endeavor is not, and is not to be, an organization independent of the church. It is the CHURCH at work for and with the young, and the young people at work for and with the CHURCH. In all that we do and say let us bear this in mind, and seek for the fullest cooperation of pastors and church officers and members in carrying on our work. The Society of Christian Endeavor can always afford to wait rather than force itself upon an unwilling church.

"2nd. Since the societies exist in every evangelical denomination, the basis

of the union of the societies is one of common loyalty to Christ, common methods of service for Him, and mutual Christian affection, rather than a doctrinal and ecclesiastical basis. In such a union all evangelical Christians can unite without repudiating or being disloyal to any denominational custom or tenet.

"3d. The purely RELIGIOUS features of the organization shall always be PARAMOUNT. The Society of Christian Endeavor centers about the prayer-meeting. The strict 'prayer-meeting pledge,' honestly interpreted, as experience has proved, is essential to the CONTINUED success of a Society of Christian Endeavor.

"4th. Tho Society of Christian Endeavor sympathizes with temperance and all true moral reforms, with wise philanthropic measures, and especially with missions at home and abroad; yet it is not to be used as a convenience by any organization to further other ends than its own.

"5th. The finances of the Society shall be managed economically, in accordance with the past policy of the Board of Trustees, and the raising of funds to support a large number of paid agents or Christian Endeavor missionaries, either in connection with the United Society or the State Unions, is not contemplated. In winning our way, we can best depend in the future, as in the past, upon the abundant dissemmination of our literature, and on the voluntary and freely given labors of our friends, rather than upon the paid services of local agents.

"The expenses of the central office will be largely for the publication of literature and for the expenses of our General Secretary in the field. In raising very large sums, and employing many agents for whose work the United Society will be responsible, and yet which it can not to any great extent control, we shall run the risk of losing the sympathy of the churches, There is little danger that the society will not grow with sufficient rapidity, if every member does his best to make known our principles. Let it be our chief concern that our growth shall be as strong and substantial as it is rapid. In all State and local work the society can best rely upon the zeal and generosity of its friends, hundreds of whom, both laymen and ministers, are willing freely to lend their aid to our cause.

"6th. The State and local unions and the individual societies and members will heartily uphold the United Society, its officers and trustees, with their sympathies and prayers (and their material support so far as necessary), and hampering and destructive criticism of well-meant efforts are not deemed accordant with Christian Endeavor principles."

As it is important that this historic review should bring the story of this remarkable movement down to present date, we may add a few brief items that serve to complete the record.

In 1884, the first *Junior* Endeavor Society was formed. In 1888, Dr. Clark made a journey to England, and planted the Christian Endeavor Society in Britain. "Christian Endeavor Day," the society's anniversary, first became a fixture during this year. In 1892, the convention was held in New York City, and attended by 35,000, with a large representation from foreign lands, Hindus, Chinese, and native Africans being among the speakers. Within a few weeks after this convention, Dr. Clark, with his wife and son, set out on a round-the-world journey, both to start new branches and to study the conditions to which the Endeavor Society must adapt itself, and its capacity and adaptability to them. This journey covered nearly 40,000 miles. Over 350 addresses were made by Dr. and Mrs. Clark before aggregate audiences of 100,000. Twelve nations were visited, and, through

interpreters, addresses were made in upwards of twenty different tongues. This journey was conspicuous, especially for its incidental connection with the foreign mission interest, which it naturally served to create or quicken. It emphasized fellowship among the nations, and the brotherhood of the race in sin, need, and redemption, and ever since then the Christian Endeavor Society has been linkt with the world-field in sympathy, prayer, and giving. At Boston, in 1895, 56,000 delegates registered, and about 650,000 attended the 825 different meetings of the convention. Thirteen different countries or peoples of the world, from England to Japan, and Alaska to Africa, were represented. A *World's* Christian Endeavor Union was formed at this time, and a "prayer chain" that reaches round the globe.

On March 6, 1897, the following is the official enrolment; it is worth preserving and comparing with the records of sixteen years ago:

The total number of societies is 48,305, of which 7,172 are in foreign lands, and a total membership of 2,800,000.

Surely God has some great mission for this vast host of united young men and women. If we might venture to suggest to this great army of Christian Endeavorers seven grand things to be kept in the very foreground as secrets of success, we should unhesitating say:

1. First of all, *Set the Lord always before you.* All life of holiness or power absolutely depends on the supremacy of God in the character and conduct—a real elevation of Him to the first place. Matt. vi. 33. All else is idolatry.

2. *Beware of pride of numbers.* Power is not dependent on multitude or even organization. God often works mightily by the few, who do not forget individual duty and responsibility, and depend on the Holy Spirit.

3. *Guard the habit of closet prayer.* Matt. vi. 6. Nothing else so determines the true character as the vision of God in the secret place (Numbers vii. 89) and in His Word.

4. *Regard yourselves as stewards of God,* in trust with time, talents, money, and opportunity. Use all for him. Aim at a Scriptural standard of giving. 2 Cor. viii. 9.

5. *Abide in your calling with God.* Every honest and honorable work is a divine calling, a sphere of Christian Endeavor. Take God as your partner. 1 Cor. vii. 20,

6. *Lose your own will in the will of God.* Ps. xl. 8. This is the soul of all true Christian Endeavor. Be content to be simply His instruments.

7. *Serve your own generation* by the will of God. Acts xiii. 36. Wherever you are be a missionary, and set before you to do your utmost to bring the Gospel into contact with every human soul.

THE PIGMIES OR DWARFS OF AFRICA.

BY REV. JOHN GILLESPIE, D.D.

One of the most important discoveries made by Henry M. Stanley during his last perilous expedition in "Darkest Africa" was that of the Wambutti, a tribe of Dwarfs living between the upper Aruwimi and the Nepoko. After describing in detail the first full-grown member of the tribe seen, he writes:

> That little body of his represented the oldest types of primeval man, descended from the outcasts of the earliest ages, the Ishmael of the primitive race, forever shunning the haunts of the workers, deprived of the joy and delight of the home hearth, eternally exiled by their vice to live the life of human beasts in morass and fen, and jungle wild. Think of it! Twenty-six hundred years ago his ancestors captured the five young Nassamonian explorers, and made merry with them at their villages, on the banks of the Niger. Even as long as forty centuries ago they were known as Pygmies, and the famous battle between them and the storks was rendered into song.

It was no less a poet than Homer who immortalized the so-called battle in song. He compares the advance of the Trojans in battle array to "a cloud of birds making their loud cries heard." "So," he continues, "raises itself to heaven the outcry of storks when they flee from winter and the continual rains. They utter shrill cries, they fly over the ocean, they bear carnage and death to the men called Pigmies; and from high in the air they give them dreadful combat." Aristotle speaks of the storks as passing from the plains of Scythia to the marsh of Upper Egypt, toward the source of the Nile, and adds: "This is the district which the Pygmies inhabit, whose existence is not a fable." He makes no reference, however, to the mortal combats between them and the storks, of which Homer sings. Pliny is less careful in his statements, and leaves one in doubt as to what is fable and what is fact. But stripping these early writings of what may be fairly counted fancy, there remains a large residuum of truth, which accords with the discoveries of more recent times in important particulars—such as the fact of the existence of these Dwarfs, their distinctive characteristics, their location, and their habits. In examining this subject, the questions which press for an answer are such as these: Who are the Dwarfs? whence came they? and what place shall we assign them among the races of mankind? To answer these questions adequately would require a wide range of inquiry into ethnology, history, and geography. A much more modest task is the one proposed in this paper.

In looking up the subject, by far the most comprehensive and apparently reliable authority I have consulted is, "The Pigmies," by the late distinguisht French scientist, A. de Quatrefages. It is translated by Frederick Starr, and is the second volume in the Anthropo-

logical Series issued by Appleton. This author asserts confidently that the Pigmies were at one time much more prosperous than now, and occupied a geographical area more vast and much more extended than they do to-day, but that they were gradually driven back and supplanted by stronger races. Wherever they are met with, they seem to be retreating and dying out. This view is confirmed by the late Rev. A. C. Good, Ph. D., of the Presbyterian Mission in West Africa. In exploring the country behind the coast belt, east of Batanga, in 1893, with a view to opening a new mission station, he unexpectedly came on a village of Dwarfs. He found them exceedingly timid and difficult of access, attacht as a kind of serfs to some stronger tribe, such as the Bulu, or Mabeya. It had not always been thus, however. Dr. Good says:

> It is not only claimed by the Dwarfs, but freely admitted by the other tribes of this region, that the sea was first discovered by the Dwarfs, while the people now on the coast were still far back in the forest, and did not, as yet, know that there was such a thing as the sea. The first paths in this whole region were opened by them, and, if I am not mistaken, many of the names of localities were first given by them.

Prof. de Quatrefages says that the ancients had information, more or less exact, of *five populations of little stature*, from whom they have made their pygmies. Two of them are located in Asia, and three in Africa. The author, during the first years of his professorship of Anthropology in the Museum of Natural History in Paris, proposed to unite all black populations of small stature in Asia, Malaysia, and Melanesia into a *Negrito branch*. Later his colleague, Prof. Henry, showed that, contrary to the common opinion, there were in West Africa negroes distinguisht from the classical type by the shortness of their skulls. He showed that Africa, like Asia, possest a black subtype, of which one of the most striking characteristics was a remarkably reduced stature, that the little negroes, African and Asiatic, so widely separated geographically, resembled each other in several other features, either anatomical or external, that these two groups are in reality two corresponding terms geographically and anthropologically. He proposed that these Dwarf African tribes should be named *Negrillos*. By scientific investigation, such as the measurement of skulls, comparison of color, careful attention to instinct and manners, these Anthropologists have establisht the fact of the existence of a number of groups of Negrillos widely separated in the Dark Continent. This gives color to the belief that these little people were once more numerous, that they formed populations denser and more continuous; and that they have been crowded back, separated, and divided by superior races. The inference is that these Negrillos occupied a large part of Africa prior to the advent of the negroes properly so called. Thus, the Negrillos of Africa have had experience similar to that of the

Negritos in the East, who have been opprest, dispersed, and almost annihilated by stronger races.

This resemblance between these two races of black people of small stature, separated by immense distances, seems to point to a common origin. Some contend that the negroes, originating in Africa, penetrated into Asia and Melanesia by a slow infiltration across the sea. Others reverse the process, and hold that the little black race developed in the southern part of India, spread east and west, and peopled Melanesia and Africa. Prof. Seeley holds that the negro race formerly occupied a belt of land stretching from Africa to Melanesia, which is now submerged, while de Quatrefages contends that the three fundamental, physical, and linguistic types of mankind arose in the central highland of Asia. The black type appeared in the south of Asia between the highland and the sea. Prest between the yellow peoples on the north, and the whites on the west, they escaped by sea, some east, some west. They were the first to people the eastern archipelagoes and the islands of the Bay of Bengal. They arrived in Africa by crossing the Strait of Bab-el-Mandeb and the Gulf of Aden. "Everywhere the Negritos and the Negrillos preceded the Papuans and the true Negroes."

Whatever view may be adopted as to the origin of the dwarfs, it seems probable that they were a primitive African race, widely distributed over the Dark Continent, and surviving to-day as the Wambutti discovered by Stanley in Central Africa, the Akka, of which both Stanley and Emin Pasha speak, and the Batwa under the shadow of the Mountains of the Moon, and the Hottentots and Bushmen of the southwest, referred to quite fully by Robert Moffat, and his distinguisht son-in-law, David Livingstone. It is somewhat puzzling, however, to a layman in Anthropology to find the several branches of this once wide-spread pigmy race so apparently differentiated from each other in characteristic features. Some are described by a writer in the *Popular Science Monthly* as having eyes very small and out of the right line, cheek-bones very far apart and high, nose flat to the face and disproportionately wide, hair crisp and woolly, and growing in separate patches and thickest on the top of the head. Dr. Moffat describes Hottentots, whom he holds to be identical with the Bushmen in race, as "not swarthy nor black, but rather of a sallow color. They are generally smaller in stature than their neighbors of the interior, their visage and form very distinct, and in general the top of the head broad and flat, their faces tapering to the chin, with high cheek-bones, flat nose, and large lips." Stanley, in describing four women and a boy who were captured at a Dwarf village, says, "I saw in them two distinct types. One evidently belonged to that same race described as the Akka, with small cunning monkey eyes, close and deeply set. The four others possest large, round eyes, full and

prominent, round foreheads, small hands and feet, with slight prognathy jaws, figures well formed, tho diminutive, and of a bricky complexion." Emin Pasha describes an Akka who had been brought to him, as about twenty-five years old, three feet six inches high, the whole body covered with thick stiff hair, almost like felt. All the Akka he had examined were so covered. Dr. Good, in speaking of those he met with near the Equator, just back of the coast belt, says that they were of a distinctly lighter tint than the Mabeya tribe to which they were attacht, and that he saw nothing of the yellowish or reddish growth of hair, of which some travelers have spoken. Their jaws were much too large, their foreheads low and retreating, and their eyes very large.

Mr. Oscar Roberts and the Rev. F. D. P. Hickman, of the Presbyterian Mission, confirm this statement by what they saw of the Dwarfs among the Mabeya and Ngumba tribes, east of Batanga in the interior. Those among the latter had jaws and mouths larger than the Ngumba and head of different shape; while those among the former had their skin lighter, nose flatter, and eyes larger than the Mabeya. One man measured five feet and three inches, and a woman four feet and five inches.

Whatever may be said as to the origin, or the original condition of these little people, it is certain that they are now not only a deprest class, but in most instances a much opprest class wherever found. Even the Wambutti, whom Stanley pronounces by far the finest specimens of the Dwarfs, are children of the forest, subsisting on game, and performing numerous menial services for the tribes near which they plant their village camps. There are times, however, when they must be reckoned with by the more powerful tribes, and constitute by no means despicable allies or antagonists, when armed with their poisoned arrows. Stanley calls them the "parasites of the Central African forest," who glue themselves to the clearings of the larger tribes, and steal to their heart's content. Dr. Koelle, author of "Polyglotta Africana," describes a tribe, called the Betsan, in interior West Africa, of whom he had learnt, whose habits are substantially those of other Dwarf tribes. They do not cultivate the soil, but subsist by hunting, live in low dark huts, and are constantly migrating.

This answers to the mode of life of those discovered by the Presbyterian Missionaries near the West Coast. They live in sheds constructed rather skillfully of poles, posts, and leaves, and are migratory in their habits, living on game chiefly, but also on vegetables and fruits procured from their more powerful neighbors by bartering the meat caught in the chase. They are for the time the slaves of the tribe to which they have attacht themselves. When askt by Dr. Good, why they did not come to the coast, the answer was that the Mabeya would not permit them ; and when Mr. Roberts tried to get a

few boys to accompany him to the coast for education, they replied that they would first have to secure permission from the Mabeya chief.

But, altho far down in the scale of being, these little people are still men, and tho the image of the Creator is sadly marred, and in instances almost obliterated, it can be readily traced. There is enough in the ruins of the temple to tell of a former glory, and to foretell a possible restoration under the regenerating power of the Gospel. Referring to a little man and woman who had by pantomime intelligently answered numerous questions, Mr. Stanley adds: "Tho their souls were secreted under abnormally thick folds of animalism, and their finer feelings inert and torpid through disuse, they were there for all that." The traveler Moûmmeri says of the Akka who accompanied him on his expedition: "They are men and know how to fight." The West Coast Missionaries have found them able to converse intelligently within certain limits, when relieved from fear of the white man, and the few Dwarf boys now in the Mission School among the Mabeya manifest fairly good ability. The Dwarfs seem at times to have a language of their own, but usually they speak that of the tribe to which they are attacht.

Debased as they are, they have decided musical instincts. Mr. Roberts describes a performance he witnessed, where five rudely constructed instruments were used. A stick, probably an inch and a half in diameter lying on the ground, was a substitute for a piano. On this two women played, using a stick in each hand. For a drum they had a log hollowed out, with a deer skin tightly stretcht over the top, a woman beating it. A metal instrument, answering the purpose of cymbals apparently, was composed of two hollow pieces, the shape of an elongated cow bell. A man struck this with a stick, and the women not otherwise employed clapped their hands and sang. What Livingstone wrote with reference to some of the degraded tribes of Central Africa is equally true of these deprest classes:

> However degraded these peoples may be, there is no need of telling them of the existence of God or of a future life. These two truths are universally admitted in Africa. All the phenomena which the natives can not explain by an ordinary cause are attributed to the divinity. If we speak to them of a dead man, they reply, "He is gone to God."

Dr. R. H. Nassau, of the Presbyterian Mission on the West Coast, after thirty years of close observation, says, he has yet to be askt by the most degraded people, "Who is God?" He writes: "Under the slightly varying form of 'Anyambe,' 'Angambe,' 'Njambi,' 'Nyambi,' 'Anyam,' 'Nyam,' or in other parts as 'Ukuku,' 'Suku,' etc., they know of a being superior to themselves, of whom they themselves inform me, that he is their 'Maker' and 'Father.'"

Mr. Roberts, referring to his effort to impress on two Dwarfs the

fact of God's love, writes: "They knew that God is, but in all probability had never heard of his love before." In an able article in the *Popular Science Monthly* of September, 1890, Mr. A. Werner quotes Dr. Krapf, the distinguisht German Missionary, as referring to a Dwarf tribe who believe in a Supreme Being they name *Zer*, and to whom they address prayers in moments of sadness and terror.

> Yea, if thou dost really exist, why dost thou let us be slain? We ask thee not for food or clothing, for we only live on snakes, ants, mice. Thou hast made us, why dost thou let us be trodden down?

How pathetic! A downtrodden, opprest people, obeying the impulse of their darkened hearts, feeling after God to protect them from oppression. Referring to his visit to the Dwarf village, Dr. Good writes: "I tried to learn something of their religious ideas, but could not find that they differed from those of the Mabeya." The religious ideas of the Mabeya include a pronounced recognition of a Supreme Being.

Mr. Hahn, who had lived nine years among the Khoi-Khoi, a low tribe of Bushmen and Hottentots, or a cross between, in South Africa, is quoted very fully by de Quatrefages on the religious beliefs of those people. He produces and translates a chant used by the Khoi-Khoi at their public festivals, in which God is addrest as Tsui-goa—"Thou father of the fathers," "Thou our father." Still more surprising is their domestic worship, as thus set forth: "In the morning, at the first streaks of dawn, they leave their huts and go to kneel down behind some bush. There, with face towards the East, they address their prayers to Tsui-goa, the Father of the fathers."

Dr. Moffat, in his "Southern Africa," refers, with profound regret, to the failure of the mission of the London Missionary Society among the Bushmen—the Dwarfs of the south. The failure was in large part because of the interference of more powerful tribes. In this reference he quotes from the Rev. A. Faure as follows:

> Some of the Bushmen whom Mr. Smith baptized had acquired very rational ideas of the principles of the Christian religion, and appeared to feel its constraining influence on their habitual conduct. They were zealous in trying to convey the same inestimable blessings to their unhappy countrymen, who live without God and without hope in the world. It was delightful to hear the children sing the praises of Jehovah, and to witness the progress they had made in spelling and reading. These facts, which have come under my observation, prove that the conversion of this race of immortal beings is not impossible.

Looking to the future, Dr. Moffat says: "We must continue to look for success in attracting the scattered fragments to the missionary settlement and forming outstations among them, a method which has already received the divine blessing."

It is certainly a remarkable coincidence that the Presbyterian Board of Foreign Missions, more than fifty years later, has, after careful consideration and prolonged correspondence with the Mission,

resolved to pursue this very method in trying to reach the Dwarfs within its field. The history of the undertaking is briefly this: When Henry M. Stanley emerged from "Darkest Africa," and wrote the thrilling narrative of his expedition, the heart of Miss Margaret MacLean, a consecrated Christian woman of Glasgow, Scotland, was deeply touched by his reference to the Dwarfs. She wrote to a number of the English Foreign Missionary Societies without being able to interest them, and finally to Mr. Stanley, himself, inquiring if it would be possible to establish a mission among these little people. His answer was discouraging, because of the immense labor and expense such a mission would involve, requiring no less than a large, well-equipt expedition to proceed up the Kongo, and thence through the dense forest of the interior. A few years later she fell in with a copy of "The Church at Home and Abroad," which contained the late Dr. Good's letter, describing his visit to a village of Dwarfs. This led to a correspondence with the Presbyterian Board of Foreign Missions. Miss MacLean generously offered to provide the necessary funds for the establishing and maintaining of a mission for twenty years among these Dwarfs, provided the Board would undertake it. As a preliminary step it was agreed to instruct the missionaries in the Kameruns district to make further examination of the whole subject and report, with such recommendations as might be agreed upon. The result was an arrangement with Miss MacLean by which the Board undertakes, in connection with its work among the larger tribes, to do what it can for the Dwarfs attacht to these tribes, preaching to them the Gospel, establishing schools among them wherever possible, training them to industrious habits, and endeavoring to put the more promising youth into the schools establisht among the stronger tribes. Already ample funds have been placed in the hands of the Board for this purpose, and the work has been begun. Let there be much prayer for the blessing of the Holy Spirit upon it!

THE MIRACLE-WORKING VIRGIN OF ANDACOLLA.

BY THE REV. EDSON A. LOWE, SANTIAGO, CHILE.

Not long ago I had an opportunity of seeing a prilgrimage to the Virgin of Andacolla, and was imprest anew with the dense moral darkness of South American Romanism. With a few English companions I boarded the train at the seaport-town of Coquimbo, Chili, but found the cars so crowded that I was glad to find a place on the outside of the locomotive. After an hour's ride we left the train, and traveled on horseback for a distance of twenty miles. We pass amid a crowd of weary pilgrims all along the way, travel-stained and bur-

dened. Finally, after climbing over some wild mountain ranges, we came upon the little village of Andacolla, whose few hundred inhabitants suddenly found themselves the hosts of numberless pilgrims. The arrangements for their entertainment were remarkable. The price for a bedroom for two nights, without food, ranged anywhere from $30 to $100. Finding a friendly Norwegian, we closed with him for $30 for a room with two single beds. The people who could not pay for accommodations had the privilege of sleeping outdoors, free of charge.

It was an odd sight to see the large public square, or plaza, turned into one large bedroom, in which thousands slept upon their blankets. The good order was remarkable. No one was intoxicated ; every face seemed to have an expectant, serious, even sad expression. There were various classes of pilgrims ; some had come out of curiosity, some to fulfill a vow, or to present a thank-offering to the virgin, and others to offer a special prayer (usually prepared in rhyme and offered while dancing before the image), and to pay in advance for the blessing they expected to receive. The most striking class were those who had come in fancy dress in a company of their fellow-townsmen from the neighboring villages, each of which had its distinctive costume, the men and boys so dressed numbering about 2,000. These companies come to dance before the virgin, and are all under the management of one chief, called "The Cacique."

Desiring to learn all about the strange festival, we sent for the cacique, who promptly responded to our rather presumptuous request, and came to our room for a brief interview. In the course of our conversation he told us that this image of the virgin was found in a ravine near here more than four hundred years ago, by a man named Collo, of whom he himself was a descendant. Collo was working in the mine, when suddenly he heard a voice saying, "Anda, Collo." [Spanish for: Go, Collo.] He went out, thinking that he was going to find a treasure or a gold mine, but instead he discovered this image. The people did not begin to worship her immediately, because they wasted much time trying to get her down from the mountain. They took her one day's journey toward the seaport, but the next morning she was found back in the spot where she was first discovered. When askt how the virgin got there, the cacique simply replied: "Who knows?"

They tried again to take her away to Serena, but could not get her over the hill, because she became so heavy that they could not lift her. After that they concluded that she did not wish to be removed, and so kept her there. When askt if it was true that the virgin workt miracles and cured sick people, the man said: "Yes; but that all depends on the faith of the person who is sick." He said also that the office of cacique is hereditary, and that he had held it ever since

his father died, thirty-eight years ago. Having no son, he would name his successor when the time came.

Candor compels us to say that our visitor imprest all of us rather favorably. He seemed to have no desire to make any impression or to create any sensation. He had a spirit of frankness and sincerity, and left the impression that no tradition should grow in his telling narration of the story. He freely said: "Many of the things that people say about this virgin can not be believed; they are idle tales."

The next morning we visited the plaza and the church, which had just been completed. In a little side-room was a committee of priests ready to receive the monetary offerings, and the table at times became so full of precious metal that they had to put the money away into a large fireproof safe. The offerings are estimated at from $10,000 to $20,000—all contributed by people whose wages do not average more than 40 cents a day. We saw one, a poor man, going through the streets on his knees. He had on clothes which were all tattered and torn, and seven ragged children were walking wearily beside him. He was taking an offering of $50 to the virgin, probably all his hard-earned savings of the year, or rather *thievings* from the rightful possessions of his family. In the interior of the church numbers of people might be seen going backward on their knees. In the chancel was to be seen the wonderful virgin—in reality a French doll, about a foot and a half high, with another small doll in her arms. Her long dress, extending far below her feet, is of rich white satin, heavily embroidered with gold, and all over her are heavy solid silver ornaments. About two years ago some apostate robbed her of the solid gold crown, set with precious stones, and other costly ornaments, and altho these things were recovered, they have never again been exposed to the danger of robbery. In the gateway of the church we accosted a priest who was painfully polite, and said, among other things:

"There are supernatural things occurring here all the time, but it is almost impossible to get at them, because the people are incapable of giving any connected account of their experiences. There was a miraculous cure yesterday, and a few years ago there was a most remarkable case of a woman, who had been living with a man to whom she had not been married, and who promised the virgin that, with her help, she would reform. She then told the man that she would not live any longer with him unless they were married. He became enraged, and shot and mortally wounded her; but she prayed to the virgin and was instantly healed. She brought her clothes stained with blood, and they are preserved as a memorial of the miracle."

In the afternoon of Christmas day the plaza began to fill, and climbing into the belfry of an old church we had an excellent view of the ceremonies. Various companies of dancers could be distinguisht, three classes being called "Chinos," "Dancers," and "Tur-

ban-ers." The difference between them seemed to be in their costume and manner of dancing or leaping. The Chinos are the most ancient order, and always consist of miners, and are by far the most numerous. They dress in much the same style as the cacique. The cap, shirt, belt and pantaloons are of a crushed-strawberry color, embroidered with bright colored worsted. These chinos did not dance, properly speaking, but jumpt or leapt. They would leap all at the same time, five or six feet, and drop their bodies to the ground, holding themselves in perfect control, and then, after two seconds or so in a motionless attitude, would give another leap, all springing up at once. The dancers proper were drest in rather a more fancy costume than the chinos, and had more music in their ranks. The turban-ers, comparatively few in number, but drest in most elaborate costume, usually came from some of the larger towns. They wore lace turbans, usually white, and had quite an elaborate band of musicians, and some dancers. The dancers and turban-ers had the following instruments, tin whistles, triangles, drums, accordions, and an occasional guitar or banjo. These danced in certain places, a half hour at a time, all Christmas day, especially before the priest's palace, the old church, the three entrances to the new church, and, of course, before the virgin, when she was in the door-way of the church, on Christmas day. Each company had a captain, who held a small flag with which to indicate their orders. About fifty companies, all marching to the sound of bands, leaping like frogs or scuffling before the sacred places, made, as can be imagined, considerable din and confusion. The virgin was brought out of the church and made a tour around the plaza, if she was well treated by the pilgrims—that is, if she received a sufficient sum of money. She first appeared at six o'clock, before the thronging multitudes which filled the square and all the surrounding thoroughfares. The hills overlooking the city were also crowded with people who had waited from three o'clock in the afternoon until six, awaiting to see the wonderful sight of the annual procession of the miraculous virgin, for this is the only day in all the year when she leaves the church. The cacique showed his wonderful power at this moment; he walkt through the crowd and cleared a way where none seemed possible. The deep shadows from the mountains made the lighted candles carried in the hands of thousands shine out with striking effect. Several minor saints were brought out, and also an image of Christ, but the chief enthusiasm centered in the image of the virgin, this supernatural image! The leaping of the chinos and the dancing of the other companies now became frantic, and the excitement grew intense. The bishop who comes to this little mountain-town each year to be present at the processional, crossed from the palace to the church, and every one fell on his knees before him as he past. Numbers of young women drest

in white, were throwing flowers before the virgin. The procession moved very, very slowly, with dragging solemnity, while the frantic thousands were leaping and dancing. Now and then a man was overcome by the heat or excitement, and was carried from the path of the procession, and one little boy we found dead from having danct too long in the hot sun.

We have not space to speak of the sad, strange superstitious expression on the faces of all, nor of the general bacchanalian feast that followed the night after the feast to the virgin. If any one who still doubts the wisdom of missions to Roman Catholic countries could have been in the belfry that afternoon, he would no longer question the policy, for he could not have distinguisht between those ceremonies, and those of any oriental pagan country, where missions are assuredly sadly needed.

THE FOCUS OF HEATHENISM IN INDIA.

BY H. GRATTAN GUINNESS, D.D.

Phantasmagoria, such as it seems; a strange incredible dream, yet it is a reality. Benares! this is India, this is heathenism. In the golden light of the morning sun flows the broad Ganges, past the crowded flights of steps, extending inch after inch along the bank, covered with worshiping thousands, men, women, children, in white or colored costumes, or no costumes, undressing, dressing, washing, chatting, praying, pouring the sacred water on their bodies, plunging their bodies into the sacred stream, washing their hands in it, their feet, their legs, their arms, their chests, their faces, their clothes; their wet garments clinging to their bodies, the water streaming off their limbs, their prayers babbling from their lips, washing away, as they imagine, both the filth of the flesh and the sin of the soul, in the self-same sacred stream, holy Ganges, the ever-flowing river of salvation.

The ill-savored drainage of the city pours into the sacred stream; it issues from wide openings on the banks, black and fetid, and mingles with the waters of the river; a corpse floats by, swollen and bloated, face down, or face up, in the mighty flood; the vultures sit on neighboring walls of shrines and temples, or wheel on lazy wing above the wave, or light upon the floating or stranded dead. Side by side on the shore burn the funeral pyres, great piles of wood blazing and smoking around newly brought corpses, the feet of the dead protruding from the crackling flames, crowds gazing without concern at the daily spectacle. Hundreds of Brahmans sit or stand in ceremonial worship on wooden rafts, built out from the stone steps, on which the

people of the city, or the pilgrims from distant places, are performing their religious ablutions. Suniassis, Yogis, or Fakirs, naked, smeared with mud, giving a hideous ashen color to their faces and bodies, with dishevelled locks, gaunt limbs, stiff attitudes, and demoniac aspect, sit on raised platforms, and gaze at you, or stare into emptiness, or worship the stream, or grasp the offerings flung to them by admiring crowds. Above them on the river banks rise the walls, the sculptures, the terraces, the towers, the pinnacles of countless temples, some dark with age, others glowing with color, or glittering with gilded roof and spire against the clear blue sky; while beyond the shrines which line the river bank, stretch the roofs of houses closely packed together in maze-like masses, whose narrow winding streets are filled with swarming thousands, struggling in the crossings, crowding round the shrines, jammed in gateways, or courts, or temples, pouring water on the idols, scattering flowers on them, muttering prayers, chattering or shouting in half a score of tongues, beggars adding to the Babel by imploring bakshish from every passer by, while rich and poor cast food or money at the feet of proud and lazy priests, squatting half naked beside these senseless and abominable idols, idols in many cases too indecent for description, foul objects, on which the priests publicly pour the consecrated libation, or the devotee hangs the garland, or flings the flower, as to a god.

O India, thy darkness is not the darkness of mere ignorance, but the darkness of lies, fantastic lies, foul lies, leprous lies, diabolical lies; thy shame is public, it is thy song and thy boast; thy gods are grovelling, bestial, with swollen bellies, black faces, elephants' snouts, and protruding tongues, they glower on their worshippers from filthy shrines; their name is legion, their legends infamous and monstrous; thy deities are demons, and thy Pantheon a Pandemonium; thy millions made in the image of God prostrate themselves before beasts and devils, as tho they were divine, and this is thy daily habit and thy delight, this has been thy way for ages, never hast thou known the revelation; truth has never been truth to thee, from time immemorial things have been inverted, falsehood has been to thee truth, and truth falsehood. Who shall deliver thee from thy delusions? Who shall break thy adamantine chain? Who shall bring thee forth from thy dark prison-house, from thy horrid chamber of imagery, from the groveling pit of thy perdition, into the sunlight of reality, the fair open day of truth and righteousness? O, pitiable spectacle! Look at those women, grave, earnest, elderly women, walking in procession round and round that dusty old tree by the roadside, which they are taught to hold sacred, reverently sprinkling it with water from the neighboring Ganges, each carrying a pot of water in her left hand, and a brazen spoon in her right, round and round they go, with weary feet, sprinkling and still sprinkling as sacred the gnarled trunk

and knotted roots of an unsightly tree! And this in the name of religion! Sitting under his umbrella by the wayside, the Pundit reads to the passer-by out of some old Sanskrit book, words which the common people can not comprehend; the language in which he reads has long ceased to be spoken, it is a dead tongue; and this is all they have by way of moral or spiritual instruction. No voice that we could hear was lifted up to protest against idolatry, or to point to the way of righteousness or salvation; and this while Christendom crowds her cities with places of worship, and has pulpits with preachers, scatters her religious books and tract samong her favored children by millions, fights over petty parish rights, and local privileges, oblivious of the great world needs, and of the state of the outlying millions of the race.

Say not there are missionaries in India. There are, but what are the missionaries there to the needs? Who shall waken the Christian church to her duty? Look, O ye favored ones on the people of India; they are real men and women, with bodies and spirits, with hearts and consciences, with sins and sorrows like your own. But unlike you *they are living and dying thus as we describe,* without the knowledge of God, and without the knowledge of salvation. Who will come in a Christ-like spirit to help them? Who will bring them the message of the Gospel which Christ commanded His disciples to proclaim to every creature of mankind?

SHOULD ITALY BE EVANGELIZED?

REV. PROFESSOR RODIO. TRANSLATED BY REV. J. R. MCDOUGALL, FLORENCE, ITALY.

No Christian would ask such a question in regard to missions among pagans, who are evidently sitting in darkness, and are in ignorance of the way of salvation. But some may doubt the necessity of sending missionaries to Roman Catholic peoples, and wish to have the important inquiry settled, Are Roman Catholics to be considered Christians? The German pastor of the Lutheran Church, of Naples, has maintained, in a valuable book, in which he runs a parallel between the beliefs and rites of Paganism and Roman Catholicism, that the Italian people are still far from Christianity. If Pastor Trede is right, then the duty of evangelizing Italy would be proven. But in lively antagonism to Trede, there has arisen Signor Mariani, Professor of Ecclesiastical History in the University of Naples, who, with strong arguments, has greatly weakened, if not entirely overthrown, the too extreme views of his opponent.

We believe with Trede, that to all intents and purposes Roman Catholicism retains scarcely a trace of Christianity in individual belief

and practice; but we assert the fact of this state of things only of the rural districts, where the ancient divinities, under other names, still retain their altars, and the musty superstitions of Paganism flourish. But for the dwellers in towns it is different. A fact, which often passes unnoticed, but is of great importance, is the existence of a religious feeling, largely emancipated from the Roman Catholic doctrine, in the hearts of many who belong to the educated classes of the land. These persons have unconsciously spiritualized the religious thought of Roman Catholicism, and, without being aware of it, have adopted the Protestant sentiment.

One instance of this, and a classical one it is, is that of Alexander Marzoni, who, purposing to write a book on Roman Catholic morals, but drawing his inspiration from the Gospels rather than from the decrees of popes or the canons of councils, produced, in fact, a work on Evangelical Morality, as was remarkt to him by Lismondi, the great author of the "History of Italian Republics."

Another instance I take from my own experience. Fifteen years ago I had occasion to converse with a distinguisht advocate on matters pertaining to religion, and particularly on the difference between Roman Catholicism and Protestantism. When we came to speak of transubstantation, after a great deal of discussion, I said to him, "How can you, who are so intelligent, believe in eating the material body of the Lord, with His hair, teeth, nails, etc.?" Greatly surprised at such a question, he immediately replied, "I never have believed, when joining in communion, in eating the flesh of the Lord Jesus." "What then?" I askt. He replied, "I have always believed in receiving the Lord into my heart, and not into my stomach!" "But that," I replied, "is not Roman Catholic doctrine, but precisely the teaching of Evangelical Christianity."

Cases such as these are constantly occurring, and an outsider might conclude that an evangelistic work might be needed in the country, but not in the towns. Yet here is what calls for mission work among Italian burghers. Men of heart and intelligence, to whom we have alluded, who unconsciously have spiritualism in their hearts through Roman Catholic doctrine, are found, as the years roll on, ever declining in their spiritual perceptions. The consciousness of the contradiction existing between the external profession of the faith and the inner persuasion of the heart is hurtful, and Roman Catholicism, ever hostile to civilization, progress, and spirituality, does not fail to bring the contradiction to the light of day. Many are the men who have tried in Italy to reconcile the doctrine of the Church, if not with the exigencies of the religious conscience, at least with those of the political. Their names are Andisio, Curci, Tosti, Bonomelli, etc., but all of them have been forced to yield and retreat. It is not, then, surprising to know that Ruggero Bonghi, earnestly proposing by his

"Life of Jesus" to popularize the truths of the Gospel, should have been put in the *Index Expurgatorius*.

Meanwhile this profound difference between the needs of the conscience and the proposed doctrine of the Church has wrought evil consequences in Italy, similar to what Lavaleye foresaw in Belgium. Corruption has grown enormously, unlawful appropriations are the order of the day, deeds of blood are on the increase, and over this moral chaos there hangs threateningly the worst misfortune that can befall a people, the invasion of incredulity, and in consequence, the loss of that unspeakable treasure, the religion of Jesus Christ. In these last conditions of the Italian people, in whose country districts superstition reigns, and in whose cities indifference and atheism are spreading far and wide, as a result of the conflict of conscience with the profest faith of the nation—in this last spectacle of an entire people wandering from the knowledge of the truth, have not the disciples of Christ of every church and language an urgent motive for replying in the affirmative to those who like ourselves cry, "Come over to help us?"

WORK AMONG ITALIAN NAVVIES.

Tenda, a small military station, in the mountains of the Maritime Alps, is picturesquely situated on the slope of a rocky height in the valley of the Roya. Quite a village composed of small low houses, called *baracche* (barracks), has recently arisen near here, because of the numbers of Italian navvies employed in the construction of a new railway tunnel which is to connect Limone and Ventimigtia, so as to bring Turin and North Italy within easier reach of the Riviera. Three years ago about 1,000 navvies were employed in this work, so that, with the store-keepers, women and children, it grew to be quite a large community. Since then, owing to great difficulty in working the tunnel, and later to the very small pay, the number of navvies has been very much reduced. Here, three years ago, God opened the way for the Gospel to be preacht among these poor people living a hard and often dangerous life, with no care for their spiritual interests outside of an occasional mass by a visiting priest.

Men from all parts of Italy and from other lands were gathered here, many of them having left their family and friends in far-away homes, to seek work by which they might earn their daily bread. Not only did men come who had been brought up to heavy work, but the unemployed from a multitude of other trades took up this *laboro di miseria*, as many called it, and to them, of course, the life seems doubly hard. In *baracche*, many are often crowded together in one room, for which high rent is paid; in the dark mountain they work for many wearisome hours, where at times it is so wet that the men stand

up to their knees in water, or so dry, that the fine dust from the rocks, combined with the smoke arising from the frequent dynamite blasts, interferes with their breathing, and frequently brings on a bad disease. Add to this the constant peril of falling stones, earth, etc., and one can easily imagine how hard is the lot of those who are thus toiling to increase the facilities for commerce and pleasure in the interest of all countries.

No pastor or evangelist was near by at first, but one living six hours away came over on hearing of the need, and with the permission of the Tenda Syndic, an open-air meeting was arranged for. The chief store-keeper offered his bowling ground as a suitable place in the center of the village; a notice was put in his window, and invitations were written on cards with carefully selected Gospel texts, and these were given out. It was quite a new thing for them. "Every one that could, locked their doors and came," it was said afterwards. Hymn-sheets were distributed, and one stout woman, holding one up, quite near to the pastor, called out: "Here is Act 1." At the close she begged the pastor's pardon, saying that she had not at all understood what we were going to do. She was one of the first to invite us into her house, and her son, home for the holiday, from a priest's training-school, helped us by copying out hymns for the meetings. The day after the meeting a man came down to Tenda, asking to see the pastor who had preacht the night before, as he had come in the name of others to ask him to return and speak to them again soon. The pastor had already left, but the message was sent him, and, of course, cheered and encouraged him, and during the months following he returned at repeated intervals.

The good reception given us, and the quiet behavior of these miners, must have surprised many at Tenda, who lookt upon these workmen as such a rough set. "Do not go," said one of the officers of the company quartered there, to a German lady who was going to the meeting, "they will be sure to stone you."

Singing is a great attraction to the Italians, who are naturally fond of music, and special meetings for teaching them the hymns were held two or three times a week. Many men showed their interest by asking for the hours to be changed, so that their work might not prevent them attending. Nearly all who came bought the small hymn books, which were sold at 2*d* each, and they told us that many of them would gather together in a room at Vievola and sing not only the hymns they had learned, but others also, putting the words to some known tune. One man said to me: "Down in the dark tunnel my companion and I amuse ourselves by trying to remember the words of some hymns, and repeating them to each other." "Safe in the Arms of Jesus," which had been translated, is a great favorite with all.

Many tracts were given and books loaned, and a good number of

Bibles and Testaments were sold. Several societies kindly gave grants of books and tracts, and Mrs. Spurgeon sent many copies of her husband's sermons, which have been translated. A Swiss woman, whose husband was an Italian, and who was a barber (a common occupation for women, it seems, in her part of the country), asked us for extra books to put on her table, as the men were often glad to sit and read in her barber-shop. Most of them after all their hard work have nothing but their crowded rooms to go to, or the *osterie* (public houses) which are very numerous. Who then can blame them severely if at times they do drink and quarrel? What a blessing it would be if a reading-room and hall could be opened where the men would be free to go at any time.

Some of our singing friends drew up a petition, which was signed by 120 people, asking the pastor to send them some one to live among them, that he might teach them and their children the way of truth. This petition was presented at the Synod of the Waldensian church, and an evangelist was sent up towards the end of October, who took up his abode in Tenda, where meetings had also been held, and where religion was at a very low ebb. The one remaining priest was not respected and there was a strong anticlerical feeling. A French gentleman had interested himself in Tenda and used to send up evangelists or pastors from time to time to hold evangelical meetings. He hoped to build a hall so that a permanent mission could be establisht, but died before this object was accomplisht. He always found a strong supporter up there in the schoolmaster, who, poor man, has had much to contend with, different people doing their utmost to make him lose his position. He has written a pamphlet on the persecutions experienced in these parts by Protestants in times gone by. Far up on the slopes of the rocky mountain above Tenda is the *Balma die Protestanti* (Cave of the Protestants), a large cavern to which Christians in those early days came to worship God. It is a steep climb up to it, especially the last part of the road. Once or twice in these latter years, parties of Christians have found their way up there. Bearing in mind those who had gone before, they have held a short service there to worship Him who has done such great things for that land, and has granted to them the liberty of conscience, which was denied to their fathers. The evangelist was much cheered on beginning his work at Tenda by the friendship of the people and the good attendance of men at the meetings; years later, by the efforts of a German lady, sufficient money was collected to buy a house, the lower part of which was formed into a hall, and above were rooms for the evangelist. This was opened in February, 1895, when sixteen or seventeen persons were admitted as members of the little church, five or six being from the mining village, Vrievola. At the latter place a room had been hired, where meetings were held twice a week; these were immediately followed by a school for the children.

The work of the tunnel was stopt for a time, and the navvies disbanded. The work having been begun again, however, the number of navvies has been gradually increasing. A regular pastor has replaced the evangelist, and last summer, open-air meetings were held regularly, and here many heard the pure Gospel for the first time. A poor man, who had been nearly crusht to death by a very heavy wagon passing over him, told us that he had attended several of the meetings, and now counted the time till he should be well enough to go again. He eagerly took a Testament and afterwards said, "Those are good, true words."

It was a pleasure to talk to one of the members, a poor day-laborer at Tenda, he seemed a man of such strong and simple faith. He told us that the first time he had attended an evangelistic meeting he had said to himself: "This is my religion; the one I have sought so long;" and when he had received the Gospel message, he said it was as tho a weight of lead had been taken off his heart. "Before I was so anxious and full of care; now I have peace." He was the first to have his baby baptized in the little church. The priest came, telling him how wrong he had been, and his father-in-law came in great anger on hearing of it, but the man was firm and decided: "If you offered me all Tenda, from the rock downwards," he told them, "I would not change, I value eternal life more."

A room was rented at Vievola, in which to hold services and a Sunday-school; we had the pleasure of being present at the first meeting, when the room was crowded. It was hoped they would have continued all the season; but since we have heard that, owing to the Waldensian committee not seeing its way to meet the expense involved, the room has been given up.

A *maestro-evangelista* who had the advantage of spending several months in one of Dr. Grattan Guinness' training colleges, is now working at Tenda. He has his government diploma, and carried on a day-school in the higher standards, a thing which was much needed up there, but, of course, it has been bitterly opposed by the priests. Still a small beginning has been made, and the number attending the school, instead of diminishing, had increast when last we heard.

THE EVANGELIZATION OF THE FRENCH CANADIANS.

The need of missionary work amongst the French population of Canada may be questioned by some who are unacquainted with the existing conditions, but it is urgently advocated by those who live in their midst. According to the last census, the population of French origin in the Dominion of Canada, is as follows: British

* Most of the facts of this article are taken from the Reports of the Board of French Evangelization as quoted in *The* (Canadian) *Presbyterian Record.*

Columbia, 1,181; Manitoba, 11,102; N. W. Territories, 1,543; Ontario, 101,123; Quebec, 1,186,346; New Brunswick, 61,767; Nova Scotia, 30,181; P. E. Island, 11,847. Total, 1,415,090 or 29.4 per cent. of the total population. Several of the counties of Quebec are Roman Catholic almost to a unit. For example, the census of 1891 gives Montmorency 9 Protestants in a total population of 12,309; Bellechasse, 4, in 18,369; Kamouraska, 3 in 20,454; L'Islet, 2 in 13,823. The total number of Protestants in the province at the same date was 198,974, in a population of 1,488,535.

The actual evangelizing agencies at work among the Romanists are: Grande Ligne Mission (Bap.), missions in 15 fields, with 33 workers and an annual expenditure of $23,839.65; Methodist, missions in 7 fields, with 13 workers and an annual expenditure of $11,578.54; Sabrevois Mission (Episcopalian), missions in 5 fields, with 13 workers and an annual expenditure of $12,342.32; Presbyterian missions in 37 fields, with 66 workers and an annual expenditure of $35,011.20.

There is a radical element in the Church of Rome in the Province of Quebec, determined in its efforts for reform, but with little, if any, sympathy with evangelical truth; it is anti-clerical and destructive, and may become anti-religious. Another element, whose sympathy is on the whole with the cause of truth and liberty, cherishes the hope that in some way all needed reforms may yet be effected from within their Church; it sympathizes with the radical element in its struggle for the emancipation of the people from ecclesiastical despotism. Many are losing faith in the dogmas of their church, who have been educated in the belief that the Church of Rome is the true representative of the religion of Jesus Christ, and consequently prejudiced against every other form of it, yet with little or no knowledge of Scripture, and no religious conviction born of individual responsibility. Unless in some way the principles of the Gospel are brought to bear on the hearts and consciences of the people, history must repeat itself, and these, our fellowmen, sink into religious indifference and infidelity. The work of demolition is going on. Our work is to build up and restore by presenting the Gospel in the spirit of its Author.

The French press is represented by ten daily and fifty-one weekly papers, having each an average subscription list of somewhere about 4,500 and 3,500, respectively; five humorous and illustrated papers, and six recueils and reviews, devoted to literature or religion, issued weekly or monthly. With scarcely an exception these publications, some from conviction, the majority from self-interest, court ecclesiastical authority. Independence is sacrificed for favors and, if asserted, is stricken or slain outright by the all-powerful arm of the Church. Recent events show how difficult a thing it is for even the stoutest to hold up against the mandates of bishops, who are determined to

let no voice go forth to the people but that of the Church. Quebec has, also, not yet reacht the era of a free press, but the fact that the people are becoming more of a reading people is full of encouragement for the future.

The following is an interesting example of a Romish prayer:

I confess to Almighty God, to blessed Mary ever Virgin, blessed Michael, the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul and all the saints, and you, Father, to pray to the Lord our God for me.

Everybody seems to be duly honored here, except the Lord Jesus Christ and the Holy Spirit. Even Judaism can not furnish a parallel to this violation of the teachings of all Scripture on the subject of prayer.

Rev. Principal McVicar, D.D., thus writes on the subject of FRENCH EVANGELIZATION:

This means very much the same as Irish, Scottish, English, Chinese, or Hindu evangelization. It consists chiefly in giving the pure Gospel to those who are without it. In the sight of God they are as much entitled to enjoy the blessings of salvation as we are, and the work of placing the provision of grace within their reach needs no apology or defense. To do this is not to be guilty of proselytism or sectarian bigotry, but to be loyal and obedient to the Savior's command. With us this is a day of good tidings, but if we hold our peace, some mischief will come upon us.

This work is necessary because the people for whose good it is undertaken profess many unscriptural and anti-scriptural beliefs; and the more ignorant and unwise men are, the more need they have of being helpt. Here are some of their errors:

Like the men of Athens to whom Paul preacht (Acts 17–22) they are in all things too religious, and do not limit their worship to "God that made the world and all things therein." They adore the Virgin Mary and the "Host," which is simply a wafer made of flour, but which they believe to be changed by the manipulation and power of a priest into the very body, soul, and divinity of Jesus Christ. In churches and on the streets they fall upon their knees in profound adoration of this deified wafer.

Our Savior instituted only two Sacraments, Baptism and the Lord's Supper, but this people make use of five more, viz., Confession, Penance, Holy Orders, Matrimony, and Extreme Unction. Baptism with them means regeneration; but according to Christ and his apostles we are regenerated by the Holy Spirit alone, and not by any outward ordinance. They regard the Sacraments as the only channels of grace and absolutely necessary to salvation, and inasmuch as they are in the hands of the priest who may grant or withhold them at his pleasure, it follows that he has complete control of the eternal destiny of the souls of men. It is no wonder that all who devoutly accept this dogma are in servile subjection to the priest in things temporal and spiritual. If they are otherwise, it is because they are more or less sceptical.

Scripture teaches that there is but "*One* Mediator between God and men,

the Man Christ Jesus," (1 Tim. 11: 5), but this people appeal to many mediators, to saints and angels, and especially the Virgin Mary, who is represented as even more compassionate and accessible to sinners than Jesus. Divine attributes and honors are freely ascribed to her, and the month of May is consecrated to her service.

Scripture teaches that the blood of Christ, shed once for all, cleanseth from all sin (1 John 1 : 7–9), and therefore it is extremely derogatory to the efficacy of His propitiatory and expiatory death to attempt to supplement it in any way. But Romanists believe in purgatory, a place of unutterable torments and of purification, into which souls pass at death and where they are cleansed from the defilement of sins committed after baptism. This process of cleansing is effected through the prayers of priests, the intercession of Mary and the saints, and, above all, the offering of the sacrifice of the mass.

The Romish Church boasts that she has never changed in doctrine or spirit. We may concede the latter part of this claim, but the former, as to doctrine, is set aside by the recent authoritative declaration of the dogmas of the Immaculate Conception of the Virgin and the Infallibility of the Pope. According to these, Mary was born without sin; and the Pope when he speaks *ex cathedra, i. e.*, officially, can not err.

It is held that Peter had supremacy over the rest of the apostles in spite of the fact that Paul "resisted him to the face, because he stood condemned" (Gal. 2 : 11; R. V.); and, that, like all his successors in the Popedom, and all cardinals, bishops, and priests, he was an unmarried man, altho we are expressly told in three Gospels that Jesus healed his wife's mother of a fever.

The Pope is the Vicar of Christ, his representative upon earth, and is therefore clothed with supreme divine authority, so that to him as the visible head of the Universal Church, sovereigns, princes, and governors, as well as people of all nations, owe submission. It is not illogical or surprising, therefore, that he and his ecclesiastical subordinates—bishops and priests—presume to meddle with civil government, and to enforce their views and commands by the spiritual penalties they can inflict. In accordance with this high claim, in the Province of Quebec, Romish bishops are invested with legal power, not only to levy tithes upon their people, but also to tax them to any amount they deem requisite for the erection and repairing of churches and dwellings for their priests. These taxes are collected by process of law like any civil assessment or ordinary debt, and are a first lien upon the property of parishioners. This accounts for the comparative poverty of the bulk of them, and the magnificence of numerous churches, convents, colleges, and palaces of bishops and priests.

Do we need to add, as reasons for French evangelization, that idolatry and the manifold superstitions which accompany it, enslave and degrade. The true spirit of patriotism and Christianity bids us give this people who are possest of many admirable natural qualities, the best gift we possess—the Gospel of the kingdom. Enlightened by the Gospel they are capable of contributing their quota—a most valuable one—to the intellectual, the moral, and spiritual outfit of the Dominion; for it is a gross mistake, an offense against good taste and good citizenship, to depreciate them and their language. But left in darkness under the yoke of a medieval ecclesiasticism, which very many of them feel to be bitterly oppressive, they can only exert an influence detrimental to the unity, the progress, and freedom of the nation. And who are to blame? Not those born in darkness, but those who refuse or neglect to give them the light. If we decline to repel and remove anti-scriptural errors, they will certainly encroach

upon our borders and enter our homes and our churches. This is the testimony of all history, and is consonant with our own observation. To those who honestly desire to hold fast and hold forth the word of life we have thus recited more than sufficient reasons for the vigorous prosecution of French evangelization.

The work is carried on by colporteurs, teachers, evangelists, and pastors under the direction of a board annually appointed by the Canadian General Assembly. Colporteurs go among the people from house to house, in the spirit of love distributing the Word of God and Biblical literature. Bibles and New Testaments are loaned or sold when possible. They deliver no other message than that of Christ and his apostles. They gather children and men and women into mission schools, where they receive the elements of a Christian education, the Bible and Shorter Catechism being the principal text-books. When by innumerable visits, meetings, conferences, and prayers in the humble homes of the people and in little school-rooms, success has been achieved and the Spirit of God has opened the eyes of parents and children, they are gathered into churches under the care of missionary pastors. This unostentatious and apostolic work of faith and labor of love is conducted in many rough out-of-the-way places, where the self-denial, courage, and patience of the workers are far more severely tested than if they ministered to wealthy congregations; and to the honor of devoted colporteurs be it said, some of them have cheerfully persisted in this most useful form of service for thirty and forty years.

Figures very imperfectly represent spiritual influences and results. It is probable that during the last fifty years between twenty and thirty thousand converts have left our country owing to local persecutions and other causes.

The Presbyterians of Canada have at present, mission fields occupied, 37; preaching stations, 93; families of converts, 928; church members, 1,179; added during the past year, 153; Sunday-school scholars, 1,020; mission day-schools, 21, with scholars on the roll, Protestant, 299; Roman Catholic, 308; at Point-aux-Trembles, Protestants, 77; Roman Catholics, 78; total number of pupils in all mission schools, 762. Amount contributed by converts, for salaries, $2,999.70; for other purposes, $2,918; school fees, at Point-aux-Trembles, about $1,400; other schools, $400; total contributions, $7,707.70.

The desire for the unadulterated Gospel and for sound Christian education has for many years been widely diffused by all our agencies, and a spirit of freedom and manly independence has been gradually fostered, which of late has unmistakably manifested itself throughout the province in dealing with public matters. This is the outcome of missionary effort, and should stir up all true Christians and patriots to more earnest prayer and greater liberality for the extension of our mission. The present and the near future are far more promising than any period during the last half century. There is an intellectual and a spiritual awakening among the French people, which opens the way to greatly increased evangelistic activity, and which can not be neglected without the most serious peril to our Church and country.

The following extracts are translated from private letters written by the young woman officer in charge of the mission carried on by the Salvation Army amongst the French in Montreal. They are addrest to a contributor to its funds. The difficulties of the work are great,

as the officers themselves have to collect the means with which to carry it forward. But the greatest difficulty is to interest the English-speaking Protestant people in this work of rescuing the Catholic population from the errors and superstition in which they have been brought up. The same difficulty is experienced by all workers amongst Roman Catholics, and while the need and character of the work varies according to the country in which it is carried on, the call for such work nevertheless exists in North as well as in South America :

The French corps (Salvation Army) now occupies quarters above our hall, which is a vacant shop, fitted up for meetings, on one of the leading thoroughfares in the French quarter of Montreal. . . . About two-thirds of the rental is contributed by headquarters and the remainder I have to collect as well as the rent of the rooms in which we live. If I could find twelve families who would give $20 each during the year, this would meet the whole balance of the rental.

Our situation is such a good one. Catholics always come in large numbers, especially on Sunday evenings. We are so glad to give them the opportunity to come out from their errors, in which they are so deeply plunged, and we work with courage, counting always on the victory. . . . But an audience of two hundred people will only put fifty cents in the collection. And yet we have no other resource except this and what our friends supply in monthly contributions. . . . We walk by faith, not seeking our own interest but the advaneement of our Master's cause, and we are much happier in so doing.

If you could only look in for a few minutes at our hall on a Sunday evening, your heart would be moved to see so many Catholics face to face with the pure Gospel, with no interruption from anyone. The faces of the most thoughtless change after a few minutes, and they seem to take the truth home to themselves. All is so new to them. The Lord came to open the eyes of the blind, and He still does so in the most unmistakable way.

THE CHRISTIAN ENDEAVOR IN INDIA.

BY REV. FRANCIS E. CLARK, D.D.

It is always a source of gratification when a new method of Evangelization and Christian training shows its adaptation to many lands and proves its right to be considered a universal movement. Such a claim, I think, can be maintained for the Christian Endeavor movement, which, of late, has been demonstrating that it has the same grasp, and grip, and "staying power" in Asia and Africa as in America, and Europe, and Australia.

Within a few months the "United Society of India" has been formed on the same lines as the United Society of America; a provincial union has also been formed for South India, and other unions in the Central Provinces, in the Northwest Provinces, and in Bengal. In these unions the missionaries of all the societies of America and

England and Scotland lead the way, working together in the most fraternal harmony. The native Christians follow their lead, and bear their part of the labor.

Tho the work among the many English and Eurasian churches of India is important, yet the great work of Christian Endeavor, or any other evangelizing agency, must be to help lift the hundreds of millions of non-Christians from the degradation of their heathenism into the liberty and light of Christ. To accomplish this, the Christian Endeavor pledge and consecration have been translated into languages spoken by scores of millions of Hindus; their languages include Tuarathi, Hindi, Hindustani, Bengali, Canarese, Tamil, Teluga, Cyngalice, and Burmese, while it will soon be put into Punjabi, Muliari, and the languages of Cashmere and Assam.

The most gratifying results have already followed the introduction of Christian Endeavor Societies among the native Christians in many places. In the Arcot mission of the Dutch Reformed Church of America, a holy missionary zeal seems to prevail in many of the societies, and the native Christian Endeavorers go out into the highways and hedges and attempt to compel their heathen comrades to come into the Gospel feast. One of these societies preaches the Gospel every week through its active members to fully a thousand heathens in a score of villages, which lie about the town of Madanapalle, in the Madras Presidency. Many others emulate this example, and have become genuine centers of evangelistic effort.

Perhaps the most markt and fruitful development of Christian Endeavor in India is among the rice-fields of East Bengal, where, within a short radius, there exist more than sixty active and efficient societies in as many different villages of Bengali Christians. These villages are very small, and consequently many of the societies are small, some of them having only three, or four, or half a dozen members; but they have gone far to solve many serious problems of mission work, and to show how a small band of earnest native Christians, under adverse circumstances, can maintain the holy fire of zeal and Christlike devotion among themselves, without the aid of a resident missionary, or even a native pastor.

These societies have their weekly meetings, as do the societies at home; their consecration meetings are full of energy and purpose, and they reach out their hands in many ways to bless those around them. One of the most enthusiastic and spiritual conventions I ever attended was in the little Bengali village of Chhabikhazpar, attended by over a thousand Bengali Christians, many of whom had walkt or paddled in their dingey a whole day or more to reach the meeting.

This most hopeful work is under the charge of Rev. William Carey, a great-grandson of the great missionary of the same name. In the

advancement of Christian Endeavor among the native Christians he shows the same zeal and intelligent devotion, as did his famous ancestor, and, through this society, he is teaching a multitude of native Christians to "expect great things from God, and to attempt great things for God."

THE PROTESTANT MISSION SOCIETIES OF GERMANY.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

In Germany State and Church are united, and the number of State churches is more than forty. There is no such an institution as a National Protestant Church of Germany. Each one of the States, large and small, that enters into the composition of the Empire, has a separate State church of its own, and a number of the States have several. Thus, *e. g.*, Prussia has one form of ecclesiastical government for the nine old provinces, and separate consistories for the three new provinces acquired in 1866. As a result there is considerable diversity in trend and character of the various State churches, and a deplorable lack of union and unity, both against the common foe, Roman Catholicism, as also in the prosecution of Christian work and enterprises. This lack of unity and cooperation is seen too in the mission activity of Protestant Germany, which is by no means what it ought to be and would be, if there was one, and only one, Protestant State church in the whole country. Then, too, the State in its management of the affairs of the church pays no attention whatever to the outside interests of the congregation, such as inner and foreign mission work. Everything in this direction is the result of private enterprize, which is all the harder to secure in this case, as the German Christians are not accustomed to take the lead in matters pertaining to the affairs of the church, expecting this to be done by the officials appointed by the State. As a consequence German Protestantism does not, in proportion to its numerical strength, do its share of foreign mission work.

This fact, too, is recognized by the Germans themselves. In the latest edition of the *Theologisches Jahrbuch*, for 1897, the twenty-fourth issue of this excellent and complete church statistic of the Fatherland, the editor, Pastor J. Schneider, of Elberfeld, in commenting on the mission activity of the Germans, after mentioning the progress made in recent years, adds:

"However encouraging this progress has been, it is nevertheless true that comparatively the work of the evangelical church of Germany in the department of missions stands in no proportion to the population. Including German Switzerland, we represent more than

one-fifth of all Protestant Christianity, yet we furnish less than one-thirteenth of the total mission contributions of Protestantism, and furnish about the seventh part of the missionaries now in the field. Our men work cheaper than the English and the Americans, and our success, when the sums expended in the cause are taken into consideration, is greater than theirs. Then, too, there is found in Germany, not only among the Moravian brethren, who stand head and shoulder above all the others in this regard, but also elsewhere, a pronounced interest in the cause of missions, especially in the South and Western portions of the Empire, but the general percentage is materially decreast by the lack of interest that is almost universal throughout Northern and Eastern Germany."

A birdseye view of what is actually being done by the Germans in this regard can be secured from the following table, based on the latest reports of the various societies accessible.

Names of Mission Societies.	Missionaries.	Native Christians.	Income in marks.	Expenses in marks.
Moravian Brethren	174	93,645	495,789	1,610,420
Basel Society	170	30,200	871,224	1,127,285
Barmen or Rhenish	105	56,944	490,857	497,702
Berlin I	68	27,903	333,291	356,152
Hermannsburg	59	26,157	210,885	210,950
Leipzig	39	14,517	352,456	356,225
Berlin II	23	40,500	180,312	162,954
Bremen	16	1,490	143,053	144,586
Neukirchen	13	700	42,418	33,415
Breklum	10	274	104,178	100,726
Berlin III	10	79	55,580	61,501
Neudettelsau	8	100	35,111	35,111
Protestant Society	6	208	39,839	35,887
Jerusalem Society	3	300	33,000	35,000
China Mission Society	1	123	13,188	15,298
Oriental Woman's Society			14,906	14,906
Total	705	293,142	3,438,087	4,818,118

According to the compilation of Professor Vahl, of Denmark, one of the most reliable missionary statisticians living, the latest full Protestant mission reports for the globe covered the year 1894. It gave the following totals: 5,933 male missionaries, 1904 wives of missionaries, 3,391 unmarried mission women, as also 3,815 ordained and 49,758 unordained native helpers of all kinds, who have taken charge of 1,060,822 communicant converts and about 742,344 children. The total income of all the societies Vahl computes at 56,000,000 marks. Of this total he credits to Germany 587 male missionaries, 265 wives of missionaries, 149 unmarried women missionaries, together with 79 ordained and 3,736 non-ordained native helpers, in charge of 104,292 communicant converts and 23,244 children, with a total income of 4,500,000 marks. These two reports substantially cover the

same year, altho made independently of each other. In this year, 1894, the German missionaries of all the societies, baptized 21,248 adults and children. The relative growth of this work can be seen from the following comparative list of totals:

Year.	Native Christians	Missionaries.	Expense.
1873	128,000	500	2,140,000
1883	194,000	517	2,707,000
1887	210,000	551	2,834,000
1888	215,000	549	3,042,800
1890	247,000	606	3,445,000
1891	257,000	637	.....
1892	267,000	647	3,638,700
1894	293,142	695	4,714,521

The chief among the German societies is that of the Moravian Brethren, the missionary church of the world, *par excellence*, which has its workers almost everywhere. The society was establisht in 1732. Its headquarters are at historic Herrenhut, and its organ is the *Missionsblatt aus der Brüdergemeinde*. Its chief fields of operation are Southwest Africa, Southeast Africa, South America, Western Africa, Alaska, Jamaica, Greenland, Labrador, British India. The record of the Moravians in this regard is generally well known to readers of mission literature.

The second society in importance among the Germans is that of Basel, where are also found the famous educational institutions of this association. The society was establisht in 1815. Its president is Pastor Minscher. Its organ is the *Evangelischer Heidenbote*. Not a few of the graduates of the Basel schools enter the services of the British societies. Its chief fields of operation are India, China, the Gold Coast of Africa, and the Cameroons. The Basel society is particularly popular among the South Germans, but its popularity has received a shock in recent years by the fact that one or more of the Basel teachers became infected with the contagion of higher criticism. This was particularly the case with Pastor Kinzler, whose statements in this regard were approved by Director Oehler, of the same institution. In fact, the Moravians had the same trouble with their schools and teachers, and the excitement on this account has not yet died out. The Basel missionary institute of St. Chrishona is an excellent school graduates of which are found in goodly number also in the German Lutheran Church of America, especially among the western synods.

The Berlin I. Society was establisht in 1826, and has now an able president in the person of Pastor von Gerlach. Its organ is the Berlin *Missionsberichte*, edited by the famous mission authority Morensky. This society publishes also a popular illustrated mission

journal entitled *Der Missionsfreund*, and it also manages a special mission book concern in the German capital. It is probably the best organized of all German mission societies, having no fewer than 314 branch societies in the various provinces of Prussia. It has in South Africa seven districts in which its men operate. Recently it has begun work also in German East Africa. China is evidently the *Schmerzenskind* of this society. Altho engaged there for 13 years, it reports only 818 baptisms in all this time.

The Barmen or Rhenish Society publishes three different journals, all of them of a popular character. It labors chiefly in Southwest Africa, New Guinea, and Sumatra, and is about to begin in China. The Bremen Society was organized in 1836, and has as its inspector the well-known mission writer, Pastor Zahn, publishing as its organ the *Missionsblatt*. What is officially known as Berlin II. is the famous *Gosner* Society of Berlin, which recently celebrated the fiftieth year of its existence. It labors chiefly in India. None of the societies have enlisted the interest and cooperation of university men to the same degree that this has been done by the Leipzig Society, of which the venerable and veteran Professor Luthardt has been a leading officer for a generation. This society is characterized by a positive Lutheran basis, in which respect it agrees fully with the Hermannsburg Society, which is the most pronounced of all in its confessionalism and conservatism. The Leipzig Society labors chiefly in India, while the Hermannsburgers go to Africa, India, and China, and until recently also to Australia. Both of them have mission institutes of their own, that at Hermannsburg being in an especially flourishing condition. Both of these societies are supported also by contributions from the Lutheran Church of the United States, who have selected those two because of their positive standpoint. Some of the contributions also go to the Neudettelsau Society for the same reason. Of the other and smaller societies special interest attaches itself to the Protestant Mission Society, which has been organized by the liberals of Germany in order to show the world that they, too, and not only the conservatives and positive Christians can engage in mission work. As yet little or nothing has been accomplisht, altho an effort has been made to convince the Japanese of the blessings of a liberal Christianity. It is a noteworthy fact that all this mission work of Germany, as also all the enterprize exhibited by the friends of that blessed innovation, "Inner Missions," has emanated from positive and conservative Christian centers. Altho Germany is the headquarters of liberal theological thought, this liberalism has been particularly barren in the field of mission enterprise, both home or foreign.

In conclusion attention yet should be drawn to the fact that a movement, not unlike the Volunteer Student Movement in America and England, has been inaugurated in Germany, too, at the universi-

ties, and apparently with fair success. A national *Studentenbund für Mission* was organized at Halle, with the following as leading principles: 1. This Society is an association of prayer that solicits help for the cause of missions. 2. Every student can become a member who stands on the basis of the Scriptures and has faith in the realization of the mission command of the Lord. 3. The members try to realize this ideal by either becoming missionaries themselves, or seeking to gain others for this cause. 4. Those who feel that the Lord has called them for this work, promising to follow this call. This society is now represented at the majority of the German universities.

THE SCANDINAVIAN ALLIANCE MISSION OF AMERICA.*

BY REV. R. A. JERNBERG, CHICAGO, ILL.

Frederik Franson, the Scandinavian apostle to the Gentiles, was born near Nora in Nerike, Sweden, June 17, 1852. When 17 years of age he emigrated with his parents to America, having previously enjoyed the instruction of the best schools and teachers in his native town, and having been a student in the Latin school of Orebro. At the age of twenty, while working on his father's farm in Nebraska, he was converted, and three years later began his career as an evangelist. He traveled widely among his scattered countrymen in America for five or six years, his year of labor among the Scandinavians in Utah leading him to write a book against Mormonism, which has had a wide reading and great influence. In Chicago he united with the Chicago Avenue Church, commonly known as Mr. Moody's Church, of which he is still a member.

In 1881 Mr. Franson went to Sweden, where his eighteen months of labor were greatly blest. In 1883 he commenced work in Norway, beginning at Christiania, where a strong church of more than 400 members still attests his success. During this and part of the following year he visited almost every city in Norway along the entire coast. In the autumn he went to Denmark, and labored until the following year, when he was imprisoned for preaching and praying

* The Congregational and Independent Scandinavian churches in Chicago have recently been stirred by the visit of a man whose praise is in all these churches, both in this country and in Scandinavia, though he is but a humble, unpretentious lay preacher, whose only purpose in life seems to be that of doing his Master's will. Brother Franson started from America about four years ago, after having organized the Scandinavian Alliance Mission. He visited Norway and Sweden, recruiting volunteers for foreign missionary service. About three years after the first company had sailed, he himself started on a tour of inspection of the various missions that had been establisht, and it was fresh from this tour that this modern apostle to the Gentiles came to the Scandinavians in Chicago and the West. The number of American Christians who have heard his name is small, but a brief sketch of the man and his work may be of interest and value in estimating some of the religious movements among the foreign populations of our country, especially in their relation to those American churches nearest to them in faith and polity.

for the sick. His trial lasted seven weeks, and resulted in his banishment from Denmark, which has the distinction of being the only country in the world, except Tibet, where this Gospel messenger may not preach the tidings of the cross. In Sweden, also, Mr. Franson was arrested for the "emanation of a doctrine tending to schism in the church." He was fined and imprisoned repeatedly by the lower courts, but was set at liberty on appealing to the king.

After his banishment from Denmark, Mr. Franson visited Germany, where he attended some of Prof. Christlieb's lectures in the University of Bonn, and spent about a year in preaching. He also perfected himself in French, and preacht in that language in Switzerland, France, and to the Waldensian churches in Piedmont.

After a tour to the Levant he returned to Norway and Sweden *via* Poland and Northern Germany, preaching the Word wherever he went. During this visit to the Scandinavian countries, Mr. Franson went to Finland, and afterwards again to Germany. His interest in missionary work for the heathen, and his special endeavors in their behalf, may be said to have begun with this visit to Germany, where a missionary expedition to China was organized by his friend and colaborer, Emanuel Olson, in 1890. Not long afterwards Mr. Franson sailed for America with the declared purpose of arousing an interest among his countrymen here in behalf of the millions of China.

In three months he had secured fifty volunteers for missionary service, whose support was pledged by various churches and individuals. Arrangements were made with Rev. J. Hudson Taylor for the reception and care of this first company at one of the stations of the China Inland Mission, with which the Scandinavian Alliance Mission has ever since been in closest sympathy. The first company of thirty-five, which sailed from San Francisco, January 22, 1891, was followed a little later by the remainder of the first fifty. The following year thirteen more went to China, ten to India, hoping in time to enter Tibet, twenty to Japan, and eight to South Africa. In 1893 and 1894 these were reinforced by five sent to China, two to Japan, two to South Africa, and thirteen were sent to establish a new mission among the Gallas in East Africa. In 1895 a new mission was begun in Mongolia which has two missionaries. Several of those here enumerated have since connected themselves with other societies, a few have returned or died, so that the total number now on the societies' roll is only eighty-six. But the working force is much greater, including the native helpers employed by the missionaries.

This force has been placed in the field and supported during the five years of the society's existence at an aggregate cost of $110,000, an average of $22,000 per year. While this sum is small enough to be divided between eighty or ninety laborers, it still is a cause of

great surprise, when we consider that it comes from the poor dissenting or free Scandinavian churches in America, the majority of them struggling hard to support themselves, many of them receiving home missionary aid, and all of them making heroic sacrifices to support their representatives on the foreign field.

While the success of this movement has certainly been remarkable, there were yet some conditions which favored it from the beginning, and which explain, at least in part, how it was possible for Mr. Franson to send out a party of fifty missionaries, whose whole support was pledged, only four months after he undertook the work.

There are in this country about 350 Scandinavian free churches, *i. e.*, either Independent, Congregational, or Swedish Mission Friends. Until the organization of this new missionary society the Independent and Congregational Churches had not assumed the responsibility of any foreign missionary work at all, neither had the Swedish Mission Friends, tho they had arranged with their brethren in Sweden to care for the mission among the Indians in Alaska, begun by them some years ago. Mr. Franson, therefore, found an open field, and it can not be denied that he has made it yield almost to the limit of its capacity. It is certain, moreover, that no other society could have united these Scandinavian Christians in work for the heathen world, as has the Scandinavian Alliance Mission. If these churches had simply been askt to contribute to the general fund for Congregational foreign missions, they would only have done so in a half-hearted, uninterested way, very different from the enthusiastic spirit which marks their giving to a society which in every respect they can call their own. Differences of creed, polity, and nationality are swept away before a force like this, and the incoming of Christ's kingdom is felt not only here, but to the ends of the earth in consequence.

The Christian people represented by the Scandinavian Alliance Mission are not generally in favor of "numbering Israel," and it has not therefore been easy to obtain statistics showing the results of the five years' work. From the statistics of other societies, however, we learn that in Japan the Scandinavian Alliance Mission at the close of 1895 had ten foreign missionaries, eight native helpers, eight main stations with twenty-one branch stations, and the membership of the churches numbered ninety-five adults.

Mr. Franson says that if the workers in the other missions of the society have been as successful as the missionaries in Japan, then it is safe to say, that about 1,000 adults have already been converted through their instrumentality, tho until now the work has been almost entirely one of preparation.

In China, the society has thirty stations of its own, and mans ten stations of the China Island Mission.

But the impression made by the missionaries on the field may per-

haps be gathered even better from a letter received last year from Rev. J. Hudson Taylor, dated Shanghai, Jan. 11, 1895. He says *inter alia*:

We have recently had an all too short visit from our earnest friend, Rev. F. Franson, and I gather from him that you are likely to be interested in hearing of my visit to the Scandinavian missionaries who are working in Central China in association with the China Inland Mission. In the course of this visit I met with most of the Scandinavian workers of Central China, and my intercourse with all these friends was most pleasant and profitable. . . .

I had been in Si-gan eight years before, and found one of our missionaries living in an inn; after years of persistent effort our attempt to obtain a residence in the city failed, and had to be abandoned, but now "He who opens and no man shuts" had so thoroughly opened the doors that we met a band of twenty missionaries for conference and fellowship for more than a week without molestation or one unkind word.

The missionary brethren were living inside the west gate of the city in a comfortable house rented by our late brother P. E. Holmen (of the Scandinavian Alliance Mission). Here we were most hospitably entertained for eight or nine days, and were very thankful for all we saw. At some little distance outside the walls in the western suburb was the sisters' dwelling. I was imprest with the good progress both brothers and sisters had made in the knowledge of the language, and by the practical experience they had gained. They had evidently won confidence and respect among the people and had favor with the authorities. . .

I will not refer in detail to our visits to Ping-Yang, Hoh-Chan, and other places, where we met Scandinavian workers; for all whom we met, without exception, we give hearty praise to God and can not but feel that they are God-sent missionaries, who have already been used by Him, and are qualified for still more important service in the future. Those whose contributions have assisted in sending them out and in supporting them, have good cause to thank God for the privilege of sharing in so blessed a work.

WALDENSIAN MISSIONS IN ITALY.

BY REV. G. C. MAUGERI, SICILY.

Who does not know something of the marvelous history of that wonderful people, "the Israel of the Alps," living high up in the recesses of the Cottian mountains? The thrilling story of the noble Waldenses may be traced far back into the early Christian centuries. For a thousand years they alone remained faithful to the teachings of the pure Gospel of Christ; and they can show many evidences of the fierce persecutions which they endured at the hands of the Catholic Church and her emissaries for six hundred years.

In the dark ages, when the hateful tyranny of priest-power held sway over all Christendom, the Waldenses still held high the banner of the Gospel and were ready to die for truth's sake. Century after century they continued to protest against the innovations, apostasy, and abominations of the adulterous Church. They shone as a pure light in the midst of the darkness which surround them; their lamp was not under a bushel, but on a lamp-stand. Their most earnest, powerful, and promising men were sent two by two throughout Europe as missionaries of the cross, and many of them paid for their zeal with their lives. The German, French and Swiss reformers of the fifteenth century were astonisht when they discovered this small body of Christians living in seclusion in the fastnesses of the Alps, and learned that for centuries they had held the faith which now was gaining new adherents.

After this heroic band of believers had undergone thirty-three persecutions, had suffered confiscations of property, imprisonment, privation, banishment, and death, they were at last emancipated by Carlo Alberto on the 17th of February, 1848. After this righteous act, worthy of a just king, the Waldenses exerted all their energy in strengthening their churches in the valleys, and in sending missionaries wherever there was an open door to organize new churches and open schools. These pioneers met with many difficulties, and were compelled to fight for their advance inch by inch. But many victories were won, and from the land of the dead many dry bones arose to life and usefulness; from Alpine ranges to Sicilian shores, and from sea to sea, they have now forty-nine organized churches, forty-four stations, and 5 circuits, with 5,419 church members, 684 catechumens, and 3,272 Sunday-school children. The work is carried on by forty-five pastors, seventeen evangelists, sixty-two teachers, and twelve colporteurs or Bible readers. A number of Young Men's Christian Associations have also been started all over Italy, besides various benevolent societies, orphanages, dispensaries, hospitals, soup-kitchens, day and evening schools, colleges, and one Theological Seminary.

After having thus briefly glanced at the history and present extent of the Waldensian work, we propose to answer some of the questions which have been askt by those who have been askt to contribute toward the extension and support of the work throughout Italy.

1. *Why do not the Italians support the Waldensian work?* Of course, the vast majority of Italians are Roman Catholics, and are thus antagonistic to all forms of Protestantism, which, in their minds, comprises all that is heretical, and therefore infamous.

As to the Italian Protestant Christians, they are, in the first place, very few in comparison with the magnitude of the work. How could five thousand members carry on, unaided, a work among over thirty millions of people? It would be as tho one or two large congregations were to undertake the evangelization of the whole of South America. These Protestants are also very poor, and are already doing more than should be expected of them. In every new field the first converts are, for the most part, from among the poorer classes. Strong working people, faithful members of our church in Sicily, could not afford more than two scanty meals of their brown bread a day. Some of them said, with tears in their eyes, that they had not attended church for some time, because they felt ashamed that they were unable to contribute a single cent for the Lord's work. God alone knows how much of the pastor's and missionary's scanty salary is spent to relieve the needy ones. No sooner does a man profess belief in the pure Gospel than he suffers grievous persecution, and is often deprived of all means of support. But, notwithstanding their poverty and heavy taxes, the five thousand church members last year, a very hard year, contributed 81,000 lire ($16,000). This was only accomplisht by true self-denial, such as has, perhaps, few parallels in the history of the church.

At the time of the sulphur ore crisis in Sicily, last year, many of our brethren, after they had sold all their household goods, could not obtain work for even five cents a day.

2. *Why do not the Waldenses support their own work?* In the first place, they are but a small community, mainly of the peasant class, numbering about 25,000 people. Up to the time of their emancipation they were, by law, restricted to compulsory poverty, being not

allowed to own an inch of land outside of their own little valley. They were also excluded from the practice of law, medicine, or any of the liberal arts, except among themselves. Their taxes were much heavier than those of the Roman Catholic subjects. Their pastors were not allowed, under pain of imprisonment, to sleep, even for a single night, in a papal parish.

But, in spite of the difficulties, these people are giving nobly. The eighteen churches of the Waldensian Valleys, with their 14,528 church members, 1,015 catechumens, and 22 pastors, are carrying on effective work in their own district, and, in addition, send generous contributions to the missionary board of the church. They have organized 86 Sunday-schools, with 376 Sunday-school teachers and 3,761 pupils; also 206 primary schools, with 4,750 pupils. To carry on the present mission work, our Board of Evangelization needs from sixty to seventy thousand dollars yearly. How could these few poor peasants be expected to contribute that amount, besides what they are giving toward the support of their own work at home? By faith they have planted the blessed banner of Christ throughout the land of the Pope, and believe that the Lord will not desert them, but that Italy shall, at last, be won for God.

3. *Why does not Europe care for Italy?* We must remember that Europe is not a Protestant continent. Papal Spain, Portugal, and Austria, sceptical France, or orthodox Russia and Greece can not be expected to assist in purifying Italy. Great Britain, Germany, Switzerland and Holland, are already keenly interested in the evangelization of Europe and are also sending missionaries to North America and to the uttermost parts of the earth.

If the Waldensian received as much aid from America as from Europe,* the working force could be doubled and Italy might soon be evangelized. But what has come from America has been thankfully received and has aided materially in the work. The American brethren of the Methodist Episcopal and North and South Baptist Churches are doing something for Italy under the direction of their own Boards. The Presbyterian and Reformed Churches say that the Waldenses can accomplish better work among the Italians than any foreigner could be expected to do, and yet these denominations, who leave work of reformation in the hands of their Waldensian brethren, fail to come to their support with sufficient funds to enable them to carry on effective work.

More than one has refused aid for the evangelization of Italy on the ground that Italians have already had the Gospel preacht to them have rejected it while the heathen have never had an opportunity, and therefore deserve all our attention.

We affirm, and believe that the affirmation is unquestionably supported by history, that the Italians did not reject the Gospel, but that they were led into error, step by step, by the Church of Rome, who buried the truth, as it is in Christ, deep down beneath a mass of superstitions and false doctrines, until the misguided masses can no longer distinguish the true from the false. The Jesus whom they know is only a helpless babe in the arms of a gentle virgin, or, at most, is but a dead Christ on the cross.

Not long ago, a stranger was invited by the local scholastic author-

*Europe contributed last year $63,112.68 for the Waldensian work in Italy, while America contributed $7,533.12 for the same.

ities of a small town in Southern Italy to visit their schools. Before leaving the girl school, the visitor askt a bright girl, "Tell me, dear, whom do you love most, the Lord or the Madonna?" After some hesitation, she answered, "I love the Madonna the most." "Why?" "Because the Madonna sends me in Paradise, while the Lord drives me down to hell or purgatory!" * This is a good illustration of the thought concerning the virgin and Christ in the minds of the papists of Italy.

Will not our Christian brethren put more of the money intrusted to them into the much neglected work of the Master in sunny Italy, that they may, at His coming, return unto the Lord His own with interest? †

THE EVANGELICAL CHURCH OF ITALY.

BY REV. ALEXANDER ROBERTSON, D.D., VENICE.

The great need of Italy is the Gospel. Twenty or twenty-five millions of its thirty millions of inhabitants have long ago ceased to believe in the Papal Church, and their connection with it is merely a matter of birth and name. Not only have they ceased to believe in it as a Christian Church, but they have come to regard it as an institution hostile to Christ and to the Gospel. "*Egli porta troppo l'evangelo*" (He carries too much of the Gospel) was the judgment a theological canon in St. Mark's Church, Venice, pronounced upon a friend of mine who was in training to become a priest, and accordingly he was cast aside as an unfit instrument. And yet the Papal Church stands sorely in need of Italian priests. Her native priesthood is dying out. Enough priests can not be obtained to fill the churches, and so they have to import them in large numbers from other countries, and especially from Protestant England. But, say the Papal authorities, better an empty parish than a priest who knows the Gospel. Such an one is utterly disqualified for the priestly office, and, indeed, I have never known nor read of a priest becoming a Christian who did not suffer persecution at the hands of his Church.

But it is the Gospel, and only the Gospel, that brings real and lasting blessings to men and to nations. It is the reception of the glad tidings of a free and full salvation in Jesus Christ that recreates unto good works the children of men. The Papacy pretends to give salvation in sin, and wherever it goes it destroys all right thinking and obliterates all moral distinctions. The Pope claims *and exercises* the power of making right wrong and wrong right; hence the Government of Italy has had to make marriage a civil rite, as the priests would sanction any kind of marriages, if only they were paid enough. I was once askt by an Italian young lady if a thing could be right and wrong at the same time; for, she said, "My priest has offered to make wrong right for me." What Italy needs, is the Gospel of Jesus Christ, who saves not *in* sin but *from* it. The Italians to a

* From "Dis e Popolo."

† Subscriptions may be forwarded to the Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York. Those who wish to send money directly to Italy, may do so by a check on any American bank, endorsed to Messrs. Nast-Kolb and Schumacher, Bankers, 9 Via Mercede, Rome; or, to Comm. Matteo Prochet, D.D., 107 Via Nazionale, Rome. $125 will support 130 laborers and their families for one day; $25 will support an evangelist or a teacher for a whole month; $20 a colporteur for a month; $15 a lady teacher for a month.

large extent realize this and want something to make them better, not worse. They have cast off the Papal lie, and now they want to know the truth. Hence the remarkable and annually increasing sale of Scriptures, both those produced by the British and Foreign Bible Society and those printed and publisht by native publishers, like the illustrated family Bible of Sonzogno, of Milan. Hence the number of religious books, like Bovio's "Christ at the Feast of Purim" and "St. Paul," which are having an extraordinary circulation. Hence, too, the recognition by Italians in general of Protestants as Christians, whilst Clericals are put in opposition to both, and hence, too, the readiness with which they attend Protestant services.

Every Church, then, that has for its object the evangelization of Italy ought to receive our cordial sympathy and support. It is a matter of thankfulness that there are many such. Some lament that this is the case, and wish that there were only one. There ought to be only one so far as aim and spirit are concerned, but we must remember that differences of belief and of government and operation are the necessary accompaniments of life. There can be no growth where there are no diversities. Outward unity, about which we hear so much at the present time, would be for the Church of Christ, I believe, a great calamity, ending in torpitude and death. The Papal Church is one, but it is a dead church—spiritually dead, utterly without faith and without life. As Professor Bovio, himself within its pale, has described it, "It is a rotten bough on the tree of Christianity." The fact, then, that there are several evangelical Churches in Italy is not to be regretted, so long as they are occupied, not in advancing their own party ends, but that of the evangelization of Italy. One of these, which keeps steadily in view the good of Italy, is the Evangelical Church of Italy. Its very name declares the evangelization of the country to be its aim and object; but its name tells more—it tells of self-denial and self-sacrifice for the general good. Self-denial, manifested in the giving up of names, entered into the making of the kingdom of Italy. Piedmont, Lombardy, Venetia, Tuscany—all merged themselves in the one United Kingdom of Italy, and so in 1889 this church gave up the special name it received at its birth and had borne for nearly twenty years, namely, "The Free Italian Church," for the more general one it now bears, in the hope that other churches would do the same, and so put an end to provincialism in evangelistic as well as in political matters.

On the 20th of September, 1870, a breach was made in the walls of Rome at the Porta Pia, and the temporal power of the Pope was taken away for ever. The year of young Italy's birth was also that of this Evangelical Church. They came into being together and were both the offspring of the refusal of the Italians longer to be enslaved materially, intellectually, and spiritually by the Papal power. Thus the Evangelical Church has perhaps more than any other been in full sympathy with Italy's rise and progress. It came into being unhampered with traditions, with no historic past to bind it to a conservative policy. It was not a foreign corporation introduced into the country; it was of Italy, and was free to run its course. If it obtained pastors and teachers, members and adherents, they had to be Italians. It could not call in help from without; it had to go down into the depths of Papal ignorance and superstition, vice and crime, and bring up into truth and purity those who were to be its

clergy and its laity. All its members were to be found within the pale of Popery.

In its mission it has succeeded. It has abundantly justified its existence and its name. It has at the present time twenty-nine leading congregations, forty-seven smaller groups of believers, and 132 other preaching stations, where evangelistic work is carried on. Ex-priests and monks as well as young civilians are offering themselves for training in its theological hall at Florence, and whole villages, like Roccapietra, are desirous of being formed into new congregations.

On the 20th of September, 1895, the Kingdom of Italy celebrated its semi-jubilee. It was then twenty-five years old, and could boast of having done not a little in the work of undoing the mischief wrought by the Papacy. Roads had been made, cities lighted, schools and colleges opened, life and property made safe, public confidence restored, commerce increased, dishonesty, fraud, brigandage, murder, and all similar fruits of the Papacy lessened, if not banisht from the realm. The government could even point to the church of the Pope itself as having been purified by the strong arm of the law. On that same day the Evangelical Church of Italy celebrated its semi-jubilee.

Since then both Italy and the Evangelical Church have had trials to endure. The Papal party, backed by Englishmen, has put forth all its cunning and power to destroy the kingdom. Its efforts were doomed to failure, altho by bribery and corruption exercised amongst the lowest of the people, it has been able to do what Englishmen at home seem to do with their eyes open—put clericals into positions of trust and power in certain municipalities and in the government, where all local and imperial interests are made subservient to the advancement of the ends of the Papacy. Already, however, in Italy a reaction has set in, and the time is not far distant when every Papist will be swept from office and power as a disloyal subject.

In the same way a hostile force made war last winter upon the Evangelical Church of Italy. Some, of whom better things were to be expected, boasted that they would destroy it. Their efforts were also futile, and in God's providence their very hostility has been overruled for good. They have brought to the Evangelical Church the blessings that a struggle for life never fails to bring to those who have to face it. Its pastors and people, forced to stand shoulder to shoulder in the fight, have let drop secondary interests, and now more than ever "stand fast in one spirit, with one mind striving together for the faith of the Gospel." And to the example it manifested of patience and meekness under persecution may be attributed in part the accessions that have lately taken place to its ranks. Many, seeing that to it had been given "in the behalf of Christ, not only to believe on him, but also to suffer for His sake," joined themselves to its communion.

The Evangelical Church well deserves the sympathy and support of the Christian public. The young church is entering upon a new epoch of its life and history, and it is for those interested in the cause of Jesus Christ and in its advancement in Italy, so long cursed by the Papacy and now free and united, to so befriend and help it that its record at the close of another twenty-five years may be even more splendid than that just concluded.*

* The Rev. Dr. MacDougall's address is the Scottish Church, Florence, Italy.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

International Missionary Union.

Fourteenth Annual Meeting.

The International Missionary Union convened for its fourteenth Annual Session, June 9–15, inclusive, at Clifton Springs, N. Y., being the eighth session held at this place, as the guest of the founder of the Sanitarium, Dr. Henry Foster. The largest attendance of its history was recorded, there being one hundred and fifty-five missionaries present. These were from the several countries as follows: Africa: Abyssinia, 1; Egypt, 2; West Central and South Africa, 9; total 12. Austria, 1; Bulgaria, 1; Italy, 1; Spain, 1. India: Assam, 1; Burma, 8; other parts of India, 29; total, 38; Egypt, 2; Syria, 3; Turkey, 12; Laos, 2; Siam, 2; China, 43; Japan, 27; Korea, 4; Malaysia, 2; North American Indians, 2; Mexico, 3; West Indies, 1; South America: Brazil and Chile, 3; Micronesia, 2; New Zealand, 1.

The several missionary organizations were represented numerically as follows: The American Board, 46; Methodist Episcopal, 28; Canada Methodists, 3; Methodist Protestant, 2; Free Methodist, 1; Presbyterians, 23; United Presbyterians, 2; Baptist: American Baptist Missionary Union, 13; Seventh Day Baptist, 1; Canada Baptist, 8; Reformed Church (Dutch), 9; Protestant Episcopal, 1, London Missionary Society, 1; Established Church, Scotland, 2; Woman's Union Missionary Society, 4; China Inland Mission, 3; Friends, 2; Phil.-African League, 1; Canada Colleges' Mission, 1; Independent, 2; total 155.

As for nine years past the names, years of service, and country of those in attendance on these meetings has been preserved in the reports of this magazine and in no other, we venture once more to add to the historical value of this Review, by giving this long list. It will be read with intense interest in every mission-field of the world, and those of our readers not finding it entertaining will bear in mind that not all readers are equally interested in any part of a great cyclopedic volume, such as this becomes in the course of each year. The figures show the years of service of the person whose name they precede, the country following the name, the field of labor.

1874–78, Mrs. Sarah C. Adams, (Japan); 1892–94, Miss Hester Alway, (India); 1865–97, Mrs. Mary J. Anderson, (China, N. Zealand); 1887–95, Rev. J. O. Ashenhurst, (Egypt); 1886–95, Mrs. J. O. Ashenhurst, (Egypt); 1892– , Miss Louise A. Babe, (Africa); 1858–80, Rev. S. L. Baldwin, D.D., (China); 1890– , Rev. W. S. Bannerman, (Africa); 1890– , Mrs. W. S. Bannerman, (Africa); 1867– , Rev. Lyman Bartlett, (Turkey); 1884– , Miss Cornelia S. Bartlett, (Turkey); 1883–89, Mrs. Harlan P. Beach, (China); 1879–81, Mrs. W. H. Belden, (Bulgaria); 1897– , Wm. C. Bell, (Africa); 1888– , Miss Florence E. Ben-Oliel, (Syria); 1891–96, Miss Agnes M. Bigelow, (Africa); 1867–85, Mrs. J. T. Booker, (India); 1887– , Rev. Wm. B. Boomer, (Chile); 1879– , Rev. Eugene S. Booth, (Japan); 1879– , Mrs. Eugene S. Booth, (Japan); 1887–96, H. J. Bostwick, (China); 1887–96, Mrs. H. J. Bostwick, (China); 1889– , Miss Emma F. Boughton, (China); 1897– , Mr. F. S. Brockman, China); 1897– , Mrs. F. S. Brockman, (China); 1853–83, Mrs. A Bushnell, (Africa); 1882– , Miss M. J. Cartmell, (Japan); 1878, Mrs. Benjamin Chappell, (Japan); 1887– , Rev. C. A. Clark, (Japan); 1893– , Mrs. W. J. Clark, (India); 1883–94, Rev. J. T. Cole, (Japan); 1890– , Mrs. W. H. Cossum, (China); 1877– , Rev. John Craig, (India); 1885– , Mrs. John Craig, (India); 1892– , Rev. Horace A. Crane, (India); 1892– , Mrs. Horace A. Crane, (India); 1886– , Miss E. T. Crosby, Micronesia; 1878–79, Rev. Chas. W. Cushing, (Italy); 1869–79, Rev. J. A. Davis, D.D., (China); 1869–70, Mrs. J. A. Davis, (China); 1889– , Rev. F. W. Davis, (China);

1887– , Rev. John E. Davis, (India); 1887– , Mrs. John E. Davis, India); 1876–90, Mrs. A. D'Ouseley, (India, China); 1893–96, Miss Marie A. Dowling, (China); 1891– , Miss Effa Dunmore, (Mexico); 1886–96, Miss Susan Easton, (India); 1882– , Rev. James D. Eaton, (Mexico); 1882, Mrs. James D. Eaton, (Mexico); 1872– , Mrs. C.H. R.Elwell, (Burma); 1890– , Miss S. A. Esterbrooks, (W. Indies, S. Amer.); 1852, Rev. W. A. Farnsworth, D.D., (Turkey); 1852– , Mrs. W. A. Farnsworth, (Turkey); ———, Miss Celia J. Farries, (India); 1887– , Miss M. Estelle Files, (Burma); 1891– , Edward A. Ford, (Africa); 1853–58, Mrs. O. M. Ford, M. D., (Africa); 1880– , Miss Elsie M. Garretson, (China); 1881– , Mrs. W. C. Gault, (Africa); 1861–68, Rev. J. T. Gracey, D.D., (India); 1861–68, Mrs. J. T. Gracey, (India); 1889– , Miss Fanny E. Griswold, (Japan); 1897– , Rev. Adam F. Grœsbeck, (China); 1897– , Mrs. Adam F. Grœsbeck, (China); 1872–93, Rev. T. L. Gulick, D.D., (Spain); 1887 – , Rev. Sidney L. Gulick, (Japan); 1837–77, Rev. Cyrus Hamlin, D.D., (Turkey); 1890– , Dr. R. A. Hardie, (Korea); 1889– , Rev. W. V. Higgins, (India); 1889– , Mrs. W. V. Higgins, (India); 1890–96, Mrs. A. T. Hill, (Japan); 1881– , Mary A. Holbrook, M.D., (Japan); 1884–92, Rev. T. E. Inglis, (India); 1884–92, Mrs. T. E. Inglis, (India); 1890– , Rev. Robert Irwin, (Laos); 1887– , Rev. Herbert B. Johnson, (Japan); 1878– , Adeline D. H., Kelsey, M.D., (Japan); 1892– , Rev. Chas. C. Kelso, (Malaysia); 1892– , Mrs. Chas. C. Kelso, (Malaysia); 1879–81, Rev. Albert A. Kidder, (India); 1889– , Rev. Chas. A. Killie, (China); 1889– , Mrs. Chas. A. Killie, (China); 1887– , Rev. Wm. H. Lacy, (China); 1870– , Miss Martha C. Lathrop, (India); 1873– , Miss Elizabeth Lawrence, (Burma); 1888–95, Miss Alice C. Little, (Micronesia); 1880–90, Mrs. C.S. Long, (Japan); 1867– , Rev. Hiram H. Lowry, (China); 1897– , Rev. Henry W. Luce, (China); 1897– , Mrs. Henry W. Luce. (China); 1877– , Mrs. J. M. McCauley, (Japan); 1870–97, Mrs. S. D. McMahon, (India); 1885–95, Rev. C. W. P., Merritt, M.D., (China); 1885–95, Mrs. C. W. P. Merritt, (China); 1892– , Mrs. S. F. Moore, (Korea); ——— John R. Mott; 1887– , E. Murray, (China); 1887– , Mrs. E. Murray, (China); 1887– , Rev. Horatio B. Newell, (Japan); 1888– , Mrs. Horatio B. Newell, (Japan); 1872–89, Rev. A. Norton, (India); 1874–90, Mrs. A. Norton, (India); 1876– , Mrs. F. Ohlinger, (China, Korea); 1863– , Rev. M. P. Parmelee, M.D., (Turkey); 1871– , Mrs. Moses P. Parmelee, (Turkey); 1888– , Rev. Lyman P. Peet, (China); 1888– , Mrs. Lyman P. Peet, (China); 1878– , Mrs. James H. Pettee, (Japan); 1897– , Miss Nellie Pierce, (Korea); 1889– , Rev. C. W. Price, (China); 1889– , Mrs. C. W. Price, (China); 1878–80, Miss Mary Priest, (Japan); 1879– , Mrs. W. H. Roberts, (Burma); 1889– , Rev. James B. Rodgers, (Brazil); 1889– , Miss Martha Rogers, (India); 1865–81, Rev. H. A. Schauffler, D.D., (Turkey, Austria); 1897– , Mrs. J. W. Schenck, (Japan); 1890– , Rev. Henry J. Scudder, (India); 1897– , Rev. Frank S. Scudder, (Japan); 1897– , Mrs. Frank S. Scudder, (Japan); 1897– , Miss Clara G. Seymour, (China); 1888– , Miss Sarah Simpson, (India); 1861–95, Mrs. Nathan Sites, (China); 1890–96, Miss Ruth Marie Sites, (China); 1886– , Mrs. Arthur W. Stanford, (Japan); 1884– , Miss Eva C. Stark, (Burma); 1881–90, Rev. M. L. Stimson, (China); 1881–90, Mrs. M. L. Stimson, (China); 1889–94, Miss Cora A. Stone, (Japan); 1879– , Rev. G. I. Stone, (India); 1883– , Ella F., Swinney, M.D., (China); 1888– , Miss Ella J. Taylor, (Burma); 1854–64, Rev. Robert Telford, (Siam, China); 1890–96, Miss Caroline M. Telford, (Japan); 1868–73, Rev. C. C., Thayer, M.D , (Turkey); 1868–73, Mrs. C. C. Thayer, (Turkey); 1869–72, Miss Mary A. Thompson, (China); 1888– , Rev. E. Tribolet, (Burma); 1888– , Mrs. E. Tribolet, (Burma); 1890– , Rev. E. H. Van Dyke, (Japan); 1890– , Mrs. E. H. Van Dyke, (Japan); 1871–88, Mrs. Leroy M. Vernon, (Italy); 1858– , Rev. Theophilus Waldmeier, (Abyssinia, Syria); 1858– , Mrs. Theophilus Waldmeier, (Syria); 1872– , Rev. Joseph E. Walker, (China); 1870– , Miss Grace R. Ward, (India); 1891– , Miss Laura White, (China); 1880–91, Mrs. Wellington White, (China); 1848–57, Rev. J. K. Wight, (China); 1856– , Rev. Jonathan Wilson, (Siam, Laos); 1885–88, Mrs. W. E. Witter, (Assam); 1838–86, Rev. Geo. W. Wood, D.D., (Turkey); 1871–86, Mrs. Geo. W. Wood, (Turkey); 1868–77, Rev. Egerton R. Young, (Hudson Bay Indians); 1868–77, Mrs. Egerton R. Young, (Hudson Bay Indians).

The officers of the Union for the next year, are *President*, J. T. Gracey, D.D.; *Vice President*, S. L. Baldwin, D.D.; *Secretary*, Mrs. C. C. Thayer; *Treasurer*, Rev. C. C. Thayer, M.D.; *Librar-*

ian, Mrs. Rev. W. H. Belden, and a *Board of Control*, consisting of twenty other members besides the above officers.

World's Federation of Christian Students.

MR. J. R. MOTT.

Mr. Mott occupied an hour narrating the work done in connection with a round-the-world tour among the colleges. He spoke of the importance of the student class in their influence on society: "As go the universities, so goes the nation." He recounted the history of the organization of students in the world. In America, the Young Men's Christian Association was organized twenty-six years ago. They have been cemented together by the Intercollegiate Christian Associations, which now number over five hundred. These associations have been the means of leading over thirty thousand young men to Christ. There has been a great increase in voluntary Bible classes in the colleges. Over four thousand have been led to enter the ministry. One of the indirect effects of this association was the organization of the Students' Volunteer Movement, which enrolls over four thousand, over eight hundred of whom have reacht the foreign field. During the past three years more have gone abroad than in the preceding six years.

In commencing his tour of visitation of the colleges of the world, the first field visited by Mr. Mott was Great Britain. The British College Christian Association numbers one hundred auxiliaries, embracing all the leading colleges and universities in England, Scotland, Ireland, and Wales. More young men have become Christians in Edinburgh University during the past two years through the influence of the British College Christian movement, than in the whole experience of the professors of that institution, some of whom have been there twenty-five years. It has led to a great revival of missionary interest.

The German College Christian Alliance exercised a quickening interest in Bible reading, in temperance and purity, and now they have taken up the subject of missions. The vanguard of this movement numbers twenty-seven students. Next Mr. Mott visited Scandinavia, organizing the colleges of Denmark, Finland, Sweden, and Norway in a National Christian Students' Association. Mr. Mott proceeded to Robert College, Constantinople, thence to Egypt and Syria. During the visit to Scandinavia the suggestion was made of the organization of a "World's Federation of Christian Students."

In India Mr. Mott found the largest body of students, numbering one hundred thousand. "As go these students, so will go India." There were twenty-two Young Men's Christian Associations in different parts of India, but they were not united. It was proposed to assemble them in Students' Conferences, and six such conferences were held, attended by over fifteen thousand delegates, twelve thousand students, five hundred Christians, and one hundred missionaries. One hundred and thirty-five students came forth out of these conventions having a determination to preach the Gospel in their own land, and now five men are engaged in furthering this interest.

Proceeding to Australia, which Mr. Mott said has a homogeneous population and a good climate, they found only five societies; but, among the young men, many became interested in the movement for closer union amongst the students. Twenty-five branches of the college organization were formed. They found only one voluntary Bible-class in the institutions of learning, and very little missionary interest among the students, but it was not long before they were awakened into a great aggressive spirit.

Reaching China, they found the greatest combination of difficulties of any country. The Chinese are industrious, patient, and have many other virtues, but as a nation they have been

kept back chiefly by the student class, the old conservative literati of the land. But they found a fringe of Christian colleges skirting the coast of China, and they attempted the organization of a National Christian Students' Society, holding four conferences for that purpose, in which over three thousand delegates were present. From amongst these about one hundred young men came out from the clutches of Confucianism, and seventy young men gave up preferment and business opportunities to engage in Christian work. Students from eighteen colleges covenanted to keep the "watch hour."

Proceeding to Japan, they were imprest by the keenness of the intellect of the people, and with the fact that there they confronted the largest student class in the Orient. Here were thirty-five hundred teachers, among whom were very few Christians. They found, however, eight societies which, following their arrival, were augmented to twenty-eight, and a national movement was organized. The Japanese leaders have come out straight on the evangelical basis of Christian truth. The most remarkable feature of the student life here has been the confederation of the Christian colleges in this student movement.

The subject of the organization of a World's Federation of Christian Students was brought before each of these National organizations, and they were invited to send delegates to a convention to be held in Northfield, Mass., July, 1897, and have responded thereto.

China.

In the several sessions of the week interesting and important statements were made concerning China.

Dr. H. H. Lowry, of North China, said:

"There is one feature of education in China that I wish to call attention to, as it is very important just at this present time. You are all aware of the new impetus that has come to China since the war with Japan. The government was made to realize its own weakness by that war, and also to understand that Japan's strength came from her progress during the last twenty-five years along the line of Western education. Recently the foreign office in Pekin has made a recommendation to the government to establish a university in each of the eighteen provinces, with smaller schools in the chief cities, where the Chinese can study English, chemistry, physics, and metaphysics. The important thought in connection with this movement is that the Christian churches awake to the importance of recommending Christian scholars as professors and teachers in these institutions, and thus aim to turn this modern educational movement in sympathy with Christianity. It also emphasizes the importance of renewed attention to our Christian schools of high grade that young men may be trained in them for positions in these government institutions."

Rev. Hunter Corbett, D.D., of Chefoo, China, was prevented being present, and Rev. Charles A. Killie gave an abstract of the paper sent by Dr. Corbett, from which we select the following passages:

"The war had a beneficial effect on China. It has awakened as never before a desire to receive instruction from missionaries. During the war, the papers and magazines publisht by missionaries were eagerly sought by all classes, because they knew they would get reliable information. One Chinese firm printed the editorials from a missionary magazine in book form to supply the demand for such information. The scholarship and intellectual power of Western men is now recognized. Many non-Christian parents are pleading to have their children educated in mission schools, for they say these schools teach reverence to parents, and love of honesty and virtue. Christianity and education are coming to be regarded as inseparable. It is said when C. D. Tenny started to secure

the most promising students for the newly-establisht college at Tientsin, with the view of educating men for government service, the late viceroy, Li Hung Chang, told him to secure all he could from the Christian schools, as there he would find the best material. During the past year there has been a growing demand for all the books missionaries have written or translated, such as histories, works on science, political economy, natural and moral philosophy, and all text-books for schools and colleges, as well as religious books.

"China is a land of great possibilities. She has nearly three thousand miles of coast-line, and numerous rivers and lakes abounding in fish. Mines of gold, silver, iron, coal, and primeval wealth of almost every kind abound. There is an intense desire to learn the English language, and wherever it is taught, the schools and colleges are overcrowded, and many are offering to pay well for such instruction. Physicians are frequently called to treat men holding high official positions. Lady physicians are allowed to enter the homes of the wealthy, and are treated with the deepest respect and kindness. Mission hospitals and dispensaries are crowded by suffering people, and last year in one station in North China over nineteen thousand received medical care.

"The Emperor of China has conferred the 'Imperial Order of the Double Dragon' upon Rev. B. C. Atterbury, M.D., of the Presbyterian Mission. This honor was in recognition of services in connection with the Red Cross Society during the late war. Not a few of the hospitals lately erected have received liberal subscriptions from Christian converts, and from officials and merchants not yet Christian.

"The Chinese are asking, what is the secret of the power, wealth, and influence of Western nations. China, like a great sleeping giant, is slowly but surely awaking. The organization of a complete postal-system has been intrusted to Sir Robert Hart, who during the past quarter of a century has been at the head of the Chinese customs. Railroads are being built, mines opened and operated by foreign machinery under foreign direction. Presses and dies have been shipt from Bridgeton, New Jersey, so that hereafter China will have a silver as well as copper coin. The number of communicants has about doubled in the past five years."

Missions in Turkey.

Rev. Cyrus Hamlin, D.D., read a paper on "The five great periods of American Mission work in Turkey." We cannot summarize it, but select a few paragraphs.

The work of American Christians began in 1879. The work for twenty-seven years was only educational. Not till 1846 was there a formation of any native churches in connection with the American Mission. The Americans sought to preach the Gospel, especially to Armenians and other Oriental Christians. It gave offense to the Czar Nicholas that members of the Greek National Church of Russia should be attending the meetings of the American missionaries, and he commanded the Russian patriarch at Constantinople to anathematize all members of the Greek Church who attended the meetings of the American missionaries. When Lord Stratford, the British Ambassador, was applied to, he said to Goodell, "Now, you Americans go to work and organize a Presbyterian church." Then churches were organized in various cities and towns, and an era of church extension took place in the American Mission in Turkey.

However the Crimean War may have affected the nations, it greatly opened the way for the American missionaries in Turkey. At about this time, the great Secretary of the American Board, Dr. Anderson, made a rule that all missionaries of that society must cease giving instruction in English, or be cut off from the society. I was cut off, and then went to work to found Robert

College. It took seven years to obtain permission to put up the buildings of Robert College. Then it came as by miracle, the Sultan giving an imperial *iradé*, the highest form of permission.

The present Sultan, Abdul Hamid, has had a reign of blood for the twenty-one years of his occupancy of the Turkish throne. But we should not be too hard on the Sultan. He has been the tool of the Czar, and able to do only what the Czar allows him.

In regard to the massacres, it has not been known to what extent the Russian Armenians, belonging to the Armenian revolutionary secret society, the Hunchagist, have contributed to bring them on. God, in His mercy, has brought some good out of these massacres. The old middle wall of partition between the Gregorians and the Evangelical Armenians has been thrown down by those massacres. And in this, Hamid, "the Assassin," has done a work which it would have taken the missionaries a half a century to have accomplisht, tho no thanks to the "Assassin."

Dr. Farnsworth, for forty-five years in Turkey, spoke on this subject, and said in part: "What is the relation of the tea merchant and the tea trade to diplomacy and protection? An American, or an Englishman, by becoming a tea merchant in China or Japan, does not cease to be a citizen of his country. He has a perfect right to appeal to diplomacy for all his rights as a citizen, but has absolutely no right to ask diplomacy to help on his business. Just so the missionary. A right may be denied to either of them that will injure his business, or the granting of which will help it.

"Diplomacy has had much to do in the work of missions. The organization of the Turkish government and of the non-Mohammedan peoples under that government, a wheel within a wheel, is such, that without the aid of diplomacy it would have been an absolute impossibility to have prosecuted missionary work. Just at a critical time that wonderful man, Sir Stratford Radcliffe (Lord Canning), was British Ambassador in Constantinople, and gave his great influence to securing religious liberty for nominal Christians. Dr. Schauffler told me that the great Mahmood would have banisht the first missionaries from Turkey but for the power of diplomacy.

"Once the Rev. Mr. Bartlett and I were together in the hands of a mob, and, for a time, the mob conquered, but through diplomacy we finally gained a complete victory, and it was very helpful to missionary work in all that region. We received a bell from America for our church building in Tales, a suburb of Cesarea. The Turks hate a bell. When it came, we were made aware that the raising of it would be offensive to them. But we could learn of no law against our use of the bell. The local government wisht us to secure an order from the governor-general for its use, but we knew that was impossible, so, one fine day, we took the bell, intending to raise it, but a crowd gathered, and we found ourselves at their mercy. In the rush, one of our number got a pretty hard blow, the mark of which he carried for some time. Through the efforts of our minister in Constantinople, backed by the British Ambassador, after a few months' delay, the local government sent its own representative and raised the bell for us. Thus was a victory gained for religious liberty."

Dr. Cyrus Hamlin said it was an old question, as to whether a missionary should be protected by his government. At one time, 1839, the Sultan intended to banish all missionaries from Turkey. They appealed to Commodore Porter, who said they must go, but they consulted together, and decided they had a right to stay, but if they were banisht, said they would return. Commodore Porter said that the treaty of the United States with the Sublime Porte had reference only to commerce, and he could do nothing, but would protect them until they could write home to the Secretary of State. They did so, and re-

ceived a reply that missionaries had full equality with the rights of merchants. Several speeches were made on the subject, all deploring the lack of proper and able diplomatic relations. England protects her citizens everywhere, but Americans are compelled to hang their heads in shame, because our diplomatic service is so limp and ineffective. They hoped much in Turkey from Mr. Angell's appointment. The influence of the former minister had been against missionaries, and that feeling was shared somewhat in Washington, and a better diplomatic service was needed. In England it mattered not whether Gladstone or Salisbury was in power, her policy was to look after her citizens. Mr. Ding, the Chinese delegate to the Northfield Conference of World's Federation of Christian Students, spoke on the subject.

The Phil-American League.

Mr. Webb represented a new movement which is receiving considerable attention. The definite object of the league is to oppose by peaceful means the domestic slavery and slave-trade of the Dark Continent. The slaves of Africa are estimated at fifty millions, and the annual deaths caused by slavery are believed to be not less than five hundred thousand. The horrors of the servitude and the traffic are beyond description or imagination. Polygamy and witchcraft, together with rum and unprincipled white men, perpetuate and intensify the woe.

The plan of the league is as follows: First. To acquire fertile lands, by cession from European governments and by purchase from native chiefs, excluding from the acquired territory all evil influences. Secondly. The settlement, in towns of freed clans and natives, and then education in unsectarian Christianity. As a town becomes confirmed in civilized and Christian ways, the freed slaves can be safely adopted in larger numbers. Third. The great divisions of town life will be agricultural, industrial, educational, and medical, each in charge of a competent and devoted expert. Such towns will radiate good influences, will be practical object-lessons to all the dark regions around, will strongly tend to hinder both slavery and the slave-trade, and will be a barrier to the foreign forces of evil. The white workers, while improving in many ways the material condition of the natives, will live in a manner so frugal and simple that their examples can be easily and directly followed. This plan has been approved by the African departments of the European colonial government, and is pronounced by leading Africanists to be "the best plan ever devised for the purpose in view." Mr. Heli Chaterlain, the well-known Africanist, explorer, linguist and missionary, who labored for years in Angola, and who is familiar with the proposed field of operations, will himself found the first of the towns, as soon as the needed funds are secured.

Mr. Webb said that there were six persons connected with this league that were ready and expected to sail early in July to inaugurate the work as thus sketched out. The first town is to be about five hundred miles from the west coast. The headquarters are in the United Charities building on Fourth avenue and Twenty-second street, New York city.

Resolutions Adopted by the International Missionary Union.

Political Protection of Missionaries as Citizens.

"In view of recent religious persecutions and atrocities, whereby the lives and work of Christian Protestant missionaries have been imperiled in China, Turkey, and some other countries, this International Missionary Union maintains the sacred obligation of Christian nations to protect by treaty-rights and consular intervention the person and property of their citizens engaged in extending the benefits of Christian truth and education equally with those engaged in commercial enterprise.

"We commend the prompt action of the American and British consuls in China, whereby the dignity of the nation was vindicated, and every possible indemnity obtained for the outrages perpetrated there. And we equally condemn the failure hitherto of the Christian powers to prevent the continued murder of thousands of our co-religionists in Turkey, and the destruction of valuable missionary property and prospects in that afflicted land.

SYMPATHY AND COMMENDATION.

"Resolved, That we deeply sympathize with the persecuted and oppressed for conscience sake under whatever form in whatever land such persecution is practiced; that we praise God for his grace abundantly bestowed on those who in such great numbers have recently in a spirit of Christian forgiveness submitted to suffering even unto death, rather than to accept deliverance and worldly gain in return for denying Christ.

"That we honor and commend missionaries in Turkey, China, and elsewhere, who exhibit an example of Christian courage and self-abnegation truly apostolic in maintaining their position and carrying on their work as heralds of the Gospel amid great discouragements and perils, and we pray for all such, and for the distrest peoples among whom they labor, that their strength may be equal to their day, and their afflictions may be to the glory of God.

THE VICTORIA REIGN HELPFUL TO MISSIONS.

"Resolved, that we recognize with devout gratitude to God the gain which has accrued to religious freedom in the world during the period of the reign of her majesty, the Queen Empress Victoria. As missionaries of various nationalities we rejoice in the liberty of speech and the press secured to all persons in the United Kingdom and throughout the colonies of the British empire, and among the vast heathen and Mohammedan populations subject to its domination, and also in the legal and peaceful abolition of terrible iniquities and abominable customs which had existed in India, sanctioned by tho not an essential part of the religions of its peoples. Wherever the British flag floats, it affords equal protection to professors and propagators of all religious faiths. American and other non British missionaries also now have in cases of need often occurring in some regions assistance as readily and fully extended to them by British officials, as if they were loyal English subjects. The almost ubiquitous protection of the British flag in missionary fields in which it is of greatest value, deserves thankful acknowledgment, which we gladly give, as specially due at this time of felicitations to her majesty, whose personal character and influence during the sixty years of her reign have done so much to secure this happy condition and other great benefits to mankind."

Proposed Home for the Insane in Syria.

BY MR. THEOPHILUS WALDMEIER.

As I have been for thirty-eight years a missionary in the East, first in Abyssinia and afterwards in Syria, I have had abundant opportunities for studying the needs of these countries. I speak especially now about the urgent need of Syria, and feel constrained to bring it before the public. I am sure that this pressing need will find many helping hands and hearts for poor suffering humanity.

The urgent need which I desire to bring before Christians and lovers of down-trodden humanity is a home for the insane. I think I am right in saying that since our Lord Jesus Christ had pity on the poor lunatics and healed their diseases, nothing more has been done for this class of sufferers in that country. I therefore believe it is right to follow also in this respect our Divine Master's example, and do what we can in order to bring help and relief to these afflicted people of Bible lands.

American and European missionaries have done a great deal for Syria and Palestine. Schools have been built, colleges opened, churches and hospitals erected; the Holy Scriptures have been translated, printed and circulated, and other good books have been printed, and various means have been employed to elevate and enlighten the people. All honor and praise is due to those noble missionaries who have done their utmost for the social and religious elevation of the country; but there is still one great need to be supplied, and this need is that of the totally forsaken sufferers from mental diseases.

During the last seven years I have been greatly interested in the insane, and have sympathized deeply with them, but I could not do anything for them, as I had on my hands the superintendence of the large mission station which I organized twenty-three years ago in Brumana, on Mt. Lebanon, for the Society of Friends. As the Lord has now sent seventeen native and twelve European helpers for this work, I feel that I can leave the work in their hands, and give myself entirely to the great and pressing need of helping the poor insane in the East.

I had no idea of the large number of lunatics who are in Syria, but, when I began to study their deplorable condition, I found that there were more of these unfortunate sufferers than I ever anticipated. The governor of the District of El Metn told me that he found twenty insane in his district alone, who are bound hand and foot in iron chains, and as the Lebanon is divided into seven districts, we may count about one hundred and forty of these, not including the milder cases. In the rest of Syria and other places in the Orient, where there is no proper accommodation for them, the only refuges for these poor lunatics are dark, damp, and filthy places, caves or vaults, in some convents, where they are fettered in heavy iron chains.

The only acknowledged form of insanity in the Orient is the demonomania (devil-possession), and in consequence of this we find that the only treatment of the insane is exorcism, which has been kept in the hands of the priests from the oldest time until the present day.

I cannot now enter upon the cruelty with which the poor lunatics are treated and tortured to death in these places, but I will just explain what should be done for them in order to ameliorate their deplorable condition.

The first step in this direction is to build a home for about forty men and forty women. This establishment should be erected in a healthy locality on Mt. Lebanon, where we enjoy a Christian government, good laws, great liberty, and many other privileges. It should be built according to a well-devised plan by a European architect for this special purpose, including the most modern equipments, in a locality where there is plenty of good water, not far from Beyrout.

The cost of such a construction according to the cottage system, would be about £10,000, including the land on which it is built, which should be large enough to occupy the patients in garden work. A well-qualified doctor (specialist) should be engaged as a resident physician at the asylum, supported by a staff of well-qualified and experienced men and women nurses.

The general management of this establishment should rest in the hands of the business superintendent, who would be supported by the needful overseers and servants. The doctor of the asylum and the business superintendent should be guided by a local committee of prominent gentlemen at Beyrout, who would meet every three months for the consideration of the general welfare of the home.

Those patients who are able to pay must defray their full expenses during their stay in the retreat, and those who are too poor to pay anything ought to be maintained and cared for gratis. One part of the asylum should be appropriated for imbecile and epileptic

patients, who have likewise a great claim to be cared for by medical help and Christian pity and kindness.

The home should be built by collections and donations specially made in different parts of Europe and America, in addition to the funds raised in Syria itself. The current expenses should be met by annual subscriptions. Committees in various parts of Europe and America should be organized, and linked together by their respective secretaries, in order to keep up the interest in the establishment. Sir Richard Tangye, F.R.G.S., 35 Queen Victoria Street, London, E.C., has kindly consented to be the treasurer for Great Britain and Ireland, and will be glad to receive funds from individuals and from the local treasurers for the Home. Annual reports and accounts will be given by the executive committee at Beyrout. As regards religion, no special creed or sect should guide this establishment, but the simple Gospel Truth should be taught, and Jesus Christ should be preacht as the power of God unto salvation. All those who are engaged in the home should feel the call from God and be constrained by the love of Christ to bring relief to the sufferers from mental diseases. The institution should be undenominational in its character, and receive patients from all creeds and sects, from different nationalities and religions, without the slightest preference to the one or to the other, as its support should not be restricted to one nationality alone, as Dr. Clouston says, but all nations and denominations should have a share in this noble work in Bible lands. The Constitution and By-Laws of the Lebanon Home for the Insane have already been drawn up and printed at Beyrout.

"Strategic Points in the World's Conquest."

Since the imperfect report of Mr. J. R. Mott's address at the International Missionary Union was put in type, there has come to our table, Mr. Mott's book "Strategic Points in the World's Conquest; The Universities and Colleges as related to the progress of Christianity" with map of his journey (Fleming H. Revell Company, New York, Chicago, Toronto), which gives a lucid, simple, straightforward narrative of this entire journey with the facts observed and the experience acquired, together with a logical discussion incidentally introduced on the overwhelming importance of this wonderful "movement," for such it is. The Introduction consists of "Opinions concerning the Federation of the Students of the World," by Ex-President Harrison, the Earl of Aberdeen, the Right. Hon. William E. Gladstone, Prince Oscar, of Sweden, and Count Andreas von Bernstorff, of Berlin.

There are nineteen chapters devoted respectively to the World's Student Christian Federation, Student movements of the Occident, Papal Europe, Turkey, the Balkans, Greece, Syria, and Palestine, Egypt, Ceylon; Indian Student Conferences and Movements, Australasian Student Movement, Conferences and Students of China, of Japan, and of the Hawaiian Islands; a summary of the tour, and a table of "Itinerary."

We are much mistaken if this is not an epochal movement, and the book to be one of the factors in augmenting its force. It is tastefully gotten up, the price is $1.00, and if a hundred thousand copies could be distributed by purchase or gift, the profit to the cause of the world's salvation would be advanced thereby.

The book is not cumbered with overmuch detailed statement. In fact, it awakens a desire for more information, and fuller discussion with every chapter. But that would spoil the ideal of the volume. Those who already know much about the incidents of the tour, and important features of the Oriental movement, not even referred to in this volume, may feel a shade of disappointment, that the book does not include much that is of so novel interest. But Mr. Mott has shown a master's reserve and skill in what has been given. It is a modest outline of a great uprising of the younger educated men of Christendom and of nascent Christendom the world over, and Ex-President Benjamin Harrison justly says: "the work and observations of Mr. Mott are full of interest, and his book ought to be widely read."

III.—FIELD OF MONTHLY SURVEY.

Papal Europe,* The Papacy.†

BY DELAVAN L. PIERSON.

Religious Life in Spain.

Spain is not only the land of sunny skies, under which the palm, the pomegranate, the aloe, and the orange grow in luxuriance, but a country which awakens countless recollections of chivalry and romance. Not only so, but in historical and ecclesiastical interest she ranks next to Italy. The gothic cathedrals of Spain are amongst the oldest and finest in the world. Their exteriors are picturesque, magnificent, and imposing, The façades are in many cases elaborate works of art, and contain innumerable statues, medallions, and other ornamentation. The chapter houses contain many valuable manuscripts and illuminated missals. The interior of the churches contain noted works of art, but are generally dark and gloomy, without seats or hassocks. The worshipers, mostly ladies, kneel on the paved floor. Convents were once everywhere, and many of them were like feudal castles for size and solidity. They were, in most cases, simply nurseries of superstition and indolence, and fatal to the social progress of the country. The suppression of the convents by the government in 1836 left most of them in ruin. Many have been converted into civil and military hospitals, schools, colleges, courts of justice, prisons, and barracks. Others have been turned into poorhouses, jails, lunatic asylums, warehouses, and public factories. A very fine old Dominican convent was turned into a theater, and another was sold for forty thousand dollars by the government to a porcelain manufacturer.

Throughout Spain the Virgin is regarded with very special sanctity. Pictures and images of the "Mother of God" surmount the altar. Many of the very ancient images are regarded as the patron saints of provinces and cities, and worshiped as such. Volumes have been written upon the miracles wrought by them. The most remarkable are the "heaven-descended" black virgins, which occupy silver thrones and wear crowns studded with jewels. These images have special attendants, who take in charge their pearl-embroidered mantos, rings, necklaces, and endless trinkets. Many of the images are most offensive to taste and hideous in their attire, but are brought out on festival occasions and borne on men's shoulders throughout the streets, thronged by reverent spectators.

Holy days, festivals, and religious fairs are great occasions amongst the Spaniards, and in honor of them they turn out in thousands and in their provincial costumes. The peasantry still adhere closely to ancient rites and ceremonies, and are fond of pilgrimages. They crowd to popular shrines with votive offerings of beef and corn, and on St. James's Day go off in procession with their cows and heifers gay with ribbons, and never fail to make a highly picturesque display. On the feast of San Isidro—the countryman's favorite saint—the peasants crowd to his shrine, kiss his image, and after receiving the blessing of the priest in charge, each devotee drops a farthing at his feet. At another festival given in honor of a tutelar saint, each devotee is expected to give to the priest as much corn as the individual weighs, and the weighing is carried out on scales before the

* See also pp. 383 (May); 581, 583, 600, 603, (present issue).

New Books: "Life of Robert Whittaker McCall," by Mrs. McCall; "Christian Life in Germany," E. F. Williams.

† See also pp. 58 (January); 575, 586 (present issue).

New Books: "History of the Papacy," Creighton.

shrine. Another very ancient festival is "the blessing of the sea," when a church dignitary goes out to sea with images and relics, accompanied by a long procession of gaily-decorated boats, to invoke a blessing upon the avocation of the fisherman and for those who go down to the sea in ships. High ceremonial times are invariably accompanied by a round of bull-fights. It is never difficult to get a crowd of ten thousand people at least within the amphitheater; altho many churches are closed for the lack of worshippers.

Spain has still the reputation of being the most ultra-Roman-Catholic country in the world, and that is not to be wondered at, since two-thirds of the people can neither read nor write. Prior to the suppression of the convents in 1836, about one-fifth of the people were engaged in the services of the Church. For a long time religious toleration was unknown; however, at present non-Catholics are allowed freedom of worship—but in private. No heretic is allowed burial in the national cemeteries or catacombs.

In certain districts the masses have broken entirely with the Church and have drifted in thousands into infidelity, ultra-socialism, and anarchy. Many of the great towns once conspicuous for zeal, are now hot-beds of sedition. Fulminatory letters are unheeded, relics and images are moldering away, processions are rarely seen, shrines and churches are deserted, and popish symbols have vanisht from the streets and highways. It seems to be a great opportunity for Protestantism; but the austere, haughty, taciturn Spaniard is slow to yield to a faith which his forefathers fought to the death and left stronger than ever. It is true he has lost much of his old fanaticism, but he has not yet parted with his pride. When once he has seen the futility of his wild socialistic experiments, then he will learn that Spain can only escape from utter wreck through the influence of a pure and enlightened Christianity. We once heard an old Scottish captain say to a Spaniard, "Have you Spaniards any conscience?" In a jocular, jaunty way the Spaniard replied, "There is no such thing in Spain." The want of conscience and sanctified common-sense, like the want of education, energy, and enterprise, is at the root of many of the clamant social, political, and administrative wrongs in this otherwise beautiful and romantic country.—*Rev. W. M. Inglis, M. A.*

The difficulties which impede the progress of the Gospel in Spain, says Mr. Armstrong, of Barcelona, seem to be increasing; the Romish priesthood, controlled by the Jesuits and other orders, are again more or less the governing power, and the civil authorities bend to their influence. These are hard times for Spanish converts, especially in the villages. Contrary to the wish of the majority of the Spanish people, Spain has lost the God-given right of liberty for every man's conscience; at present there is a bare toleration, and which is ever becoming barer.

To add to the poverty, misery, and sufferings of the people has come this Cuban war, the horrors of which are hidden by the military authorities. Alas! for the tens of thousands of young men, conscripts, forced to go to Cuba, a large proportion of whom will never return! Alas! for the desolate homes left behind in Spain, where are broken hearts, poverty, and starvation, since the bread-winners are gone!

What will the end be for Spain? The cup of her national sins is rapidly filling up.

Writing from Linares Rev. J. P. Wigstone says:

"We preach salvation through Christ, salvation for the lost sinner, salvation which includes repentance, pardon, justification, holiness, help for this life and glory by and by; and that this salvation is revealed in the Holy Scriptures, which are the Word of God.

"My experience of twenty-three and a half years in this country, where Rome has had all her own way, is that she is what she professes to be, 'always

the same.' She is this in the sense of being the bitter enemy of God's Word, God's salvation, and God's people. In England, Rome shows the sheep's clothing, and appears, in the Pope's letter, for instance, to be desirous of promoting Bible reading; here she is in favor of Bible burning! In England, she speaks of her 'Noncomformist brethren;' here she persecutes unmercifully, and says that a thief, an assassin, an adulterer, is to be preferred to an Evangelical Christian.

"It is next to impossible to get permission to erect the plainest buildings for the preaching of the Gospel. I have seen the priests accompany the authorities when entering by force the houses of Evangelicals; I have seen them, in spite of the protests of the father, take the dead body of a child, and bury it in the Roman Catholic cemetery. O England, where would your liberty be if Rome ruled!

"Our meetings here are better attended than they have been for a long time, and within the last month two new villages have invited us to take the Gospel to them. We have more on hand than we can well manage; but what we are most thankful for is that from among the converted men some are being raised up to carry the Gospel to their fellow-countrymen. In Morgandanes a man was converted through seeing the priests stone us. That was in 1878; he is now at all times ready to take the meeting. At Marin, one who was converted in 1877, works at his trade, but is ever ready to preach the Gospel."

The Needs of Portugal.

As yet there are only two centers of Evangelical work in Portugal—Lisbon and Oporto—for, tho there is a growing desire all over the land for more Gospel teachers, the supply is almost nil. Very little is known abroad of the needs and opportunities there. Even Coimbra, the University town, is yet unoccupied, notwithstanding all the advantages of work among the students, and numerous applications received from residents there. In the country districts work is still difficult, as there is not yet legal liberty to convert Romanists, to attempt which is a criminal offence. But in the cities public opinion is so far with the Protestants that the Romanists dare not enforce the law.

A most promising feature of the work in Portugal is the success of the primary schools, in the face of much opposition. In Oporto, tho the Romanist schools are free, and a penny a week is charged at the Protestant schools (accommodating 180), sixty-five are waiting for admission to the latter. In another, which accommodates eighty-nine, there are 109 applicants.

In Lisbon the work is chiefly divided between the Lusitanian and Presbyterian churches. There are also two or three independent workers here and in neighboring towns. Among the native pastors there are several who were once Romish priests, one of whom continues in his old parish. All these agencies pull well together, and denominational walls are overlookt, even to the extent of both using the same hymn book.

A peculiarly promising branch of the work, with a strongly unifying tendency, is the circle of Young Men's Christian Associations establisht some two years ago, in connection with the Swiss center. In Oporto, where they were first establisht, there are three branches, in connection with as many churches.

Priestcraft stands in but poor repute in Portugal, where its representatives lack the respect of most, tho in the villages they still hold sway over the minds of the women. In place of faith, tho side by side with hard-dying superstitions, there is a growing spirit of indifference, which must inevitably absorb the majority of the half-enlightened young if more is not done to bring before them the truth.

One hopeful sign is an increasing readiness to purchase Bibles, altho their circulation without authorized "notes" is prohibited. There are several small evangelical publications in Portuguese, some of which come across the Atlantic from Brazil. A Portuguese merchant returning from Brazil has offered to build a new Protestant church in Lisbon.

In Lisbon and Oporto there are Episcopal and Nonconformist services for the considerable colonies of English to be found there, and at both places Seamen's missions exist, doing excellent work. At Oporto, too, there is a small German service conducted by a layman; but except at Portalagre, where Mr. Robinson conducts evangelistic services at the cloth factory, there is practically nothing done as yet to spread the Gospel in Portugal.—*J. E. Budgett Meakin.*

Religious Conditions in France.

In *France*, as elsewhere, the great need is that the Church, through each individual member, be restored to love and faithfulness to the Church's Head and full communion with Him. We can not estimate our indebtedness to the Huguenots of France.

A writer in *The Christian* (London) calls attention to the following special religious condition, opportunities, and needs in France just now:

Conditions.—Great material prosperity; secular education. An increase in drinking habits and depraved literature in the lowest classes. A decided reaction from infidelity towards religion (especially among the educated classes), which is turning almost exclusively to the profit of Roman Catholicism. This is attributed by some to the low spiritual state of Protestantism and its divisions, but is probably due to "Modernism" in Protestant pulpits, especially doubts cast on the deity of Christ, and the plenary inspiration of the Scriptures (happily by no means universal, but still too prevalent). A spirit of patriotism, so intense that, when it does not take the place of a religion in itself, exalts Roman Catholicism as the national religion of France, as opposed to the Protestantism of her traditional foes, England and Germany, and excites opposition to foreigners, especially English, evangelizing either in France or her colonies. This feeling is shared even by Protestants, tho, of course, not by all.

Opportunities.—Many devoted and thoroughly orthodox pastors, preachers, and other Christian workers. The whole machinery of the McAll Mission, which only needs to be extended and workt more and more by the French themselves to become a universal blessing. The immense colonies of France, second only to those of Great Britain, besides the vast mission-fields of Madagascar, and of Basutoland and Barotseland, which the Paris Evangelical Mission has made its own. The genius of the French tends naturally to centralization, and it is an immense boon that instead of a variety of rival societies, these two great ones divide the Home and Foreign Mission-field, and are supported by members of all denominations.

Needs.—The pure Gospel; intelligent study of God's Word; the awakening of a missionary spirit.

Some of the things we should pray for most in regard to France are that every believer may be led to feel his or her personal responsibility for bringing the Gospel to the unsaved; that young men and women, especially of the educated and wealthy class, may be led to offer themselves for mission work—at present only a few missionaries of the Paris Evangelical Mission are actual French citizens; that their fathers, and especially their mothers, may be willing to let them go; and, that all believers may be drawn more and more to the Lord "to *serve* the living and true God, and to *wait for* his Son from heaven, even Jesus who delivered us from the wrath to come."

The following societies are at work in France to teach the truth of the Gospel:

"The Societé Centrale d'Evangelization supports 140 agents, has 300 places of worship, and visits 195 localities. It records the conversion of 387 Catholics, and the opening of four new stations during the year.

"The Mission Interieur has been at work for a quarter of a century. It conducts evangelistic meetings in different districts, leaving to the care of the nearest churches those gathered in. This work is being prosecuted with revived activity.

"The Societé de Missions des France has enjoyed financial prosperity, all the expenditure having been met. The operations of the society in Africa and Tahiti are extending, and much blessing has been received. Other agencies in France are carrying on their work with success in a noble spirit of self-sacrifice, and with great hopefulness. In all directions the outlook is bright.

"The McAll Mission still holds on its way. Tho several stations have had to be abandoned for lack of funds, there has been much success. In particular the work done by the Mission Boat on the Oise, the progress of temperance work, and the steady ingathering of converts from Catholicism give cause for thanksgiving."

IV.—EDITORIAL DEPARTMENT.

Missionary Achievements of the Victorian Era.

Alexandrina Victoria came into the succession to the throne in 1837, and was crowned June 28th, 1838. During these sixty years greater changes have taken place than in all the previous centuries of written history; and particularly on the Mission field of the world the change has been more than an evolution—a revolution. No brief treatment of such a stupendous theme can do it justice. Volumes have been written, and will yet be, on the subject. All we can do is to indicate a few of the directions in which this amazing development has taken place, constituting the Miracle of the Ages.

It is scarcely too much to say that nearly all the *great openings of the world field* have been providentially made within this period. More than this, and most amazing of all, within the short period of two years (1856–1858) most of these wide doors were thrown open.

India.—The Gibraltar of heathenism—had been nominally unlocked to missionary labor for many years when Queen Victoria took her sceptre, but the British East India Company was by no means friendly to missions; and not until 1858, when its powers and possessions passed over to the English Crown, did the real epoch of Indian missions begin. But what a marvel of Providence, that the foremost Protestant power of all Europe, the Christian empire of the world, should have become the King's forerunner, to prepare His way in that Hindu peninsula which is a world in itself! Think of Britain, strangely introduced there to literally build roads, set up courts of justice, erect Christian colleges, plant printing presses, and arrange and adjust all the complicated machinery of preparation for India's evangelization!

The era of *woman's emancipation* in the East Indies appropriately synchronizes with the Victorian Era. It was in the Coronation year, 1838, that Dr. David Abeel returned to Canton, after his noble appeal to the Christian women of Britain in behalf of their Oriental sisters who were shut up in zenanas, harems and seraglios, and unreachable by existing missionary methods.

Burmah's first convert was gathered ten years before Victoria's reign began; but it was when she had been on the throne for just forty years that the Jubilee gathering of 1878 consecrated the Kho-Thah-Byu Memorial Hall, which represented forty thousand Karen disciples, half of whom were still living. And, now, at the close of these sixty years, the transformation of these Karen villages is one of the miracles of missions, reproducing the wonders of apostolic times.

Siam has had Protestant missions since the same year as Kho-Thah-Byu's conversion; but, again, we must look further on for any real rooting of missions there. It was when Victoria began her reign that the *first Church of Chinese disciples in all Asia* had been formed under Dr. Dean among the resident Chinese in Bangkok; and it was in 1851 that the death of the then reigning king, who bitterly opposed missions, and the succession of Maha-Mong-Kut, their friend and patron, the most progressive and liberal sovereign in all Asia, turned the scale.

Turning to the "Walled Kingdom," we must fix 1842 and 1858 as the conspicuous years of breaches in China's wall of exclusion. In the former year five treaty ports were opened to foreigners, and the island of Hongkong was ceded to the British; but sixteen years later four more ports were opened to foreign ships, foreign travel was permitted, and Christianity was tolerated by imperial decree. All these developments, of course, belong to the Victorian era.

Japan's long-closed sea-gates were unbarred in 1853–4 to America, and

soon after to Britain, Russia, and Holland. The rapidity of the revolutions in the sunrise kingdom distance anything else in the past ages, or even in our own epoch of marvels. A people, before almost unknown, has sprung at a leap into a formidable military and naval power, and taken rank amongst the most progressive nations of the world; and in all these changes Christianity has been the dominant factor, and all are triumphs of the Victorian era.

KOREA remained the hermit nation until, in 1882, God used medical missions as the key to unlock its doors to the Gospel. Dr. Allen, by a strange accident—to human eyes, a strange Providence, as disciples see it—became installed as court physician, and the king built a "house of civilized virtue"—a government hospital under the care of this Presbyterian missionary. And now Korea's valleys are being penetrated by Gospel messengers.

The OTTOMAN EMPIRE issued the famous *Hatti-sheris*, or edict of toleration, in 1856. In 1878 Asiatic Turkey came under a British protectorate, and a "defensive alliance" was formed between the two nations. Turkey is treacherous and tricky, and Christian missions have had no real encouragement or even recognition. Even the edict of toleration has been a dead letter. But missions have gone on notwithstanding, conquering and to conquer.

As to the DARK CONTINENT, it has been *unveiled* within the limits of the Victorian era. To that period belongs the career of that missionary general and explorer, David Livingstone, who went to Africa in 1841, and died in 1873. To this period belong the thousand days of Stanley's trans-continental march, from the Zanzibar to the mouth of the Kongo; and the whole establishment of the major part of missions in that continent. To this period belongs the Kongo Free State, organized in 1884, and, in fact, every one of the great developments of African occupation, civilization, evangelization.

These are a few only of the doors, wide and effectual, opened before the messenger of the cross during the sixty years of this memorable reign. But who shall tell how obstacles have subsided, as tho the continents had suddenly sunk below the sea-level, and so let in the Gospel flood! Read Dr. Wilson's "Memoir," and learn how, under British rule in India, the monstrous suttee, child murder, and three score more of cruelties and outrages have been abolisht or essentially controlled! "Oahu's idols are no more." Fiji's cannibals have been transformed into Christian disciples. Western Polynesia is evangelized, and is now evangelizing unenlightened territory.

STATISTICS.—But it is impossible to form any real conception of the advance of Christian missions without a resort to *numbers*. The latest authoritative statistics give us the following approximate estimates.

The total expenditure for foreign missions during 1896 was, from reported gifts, about £3,000,000 sterling. The whole number of ordained missionaries is about 4,300; of layman, 2,500; married women, 4,200; and unmarried, 3,300; this gives a total missionary force, from Christian lands, of 14,300. Mission churches have themselves given to the work 3,350 ordained natives, and over 51,700 native helpers, making a grand summary of nearly 70,000 *actually engaged in a world's evangelization*, in some 21,000 mission stations, and sustained by a body of 1,115,000 native communicants, that stand for five times as many adherents; 62,000 communicants were added in 1896. And there are 18,000 schools with a total of about 700,000 pupils. Now, if we remember that nearly *all* this aggregate represents a *creation out of nothing*, during these sixty years, we can get some idea of the missionary advance of the Victorian era.

Much that pertains to this era defies

alike description and detection. There are changes, quite as stupendous as any we have chronicled, which have no history, and can not have. The restraints of persecution or social ostracism hinder many from *confessing* Christ, who really believe in Him. The undermining is going on, and the very ground is being honeycombed, where no surface indications exist. But we feel persuaded that God's time may be much nearer than we think, when, as with a sudden explosion or upheaval, the kingdom of darkness shall give way, and He whose right it is first to overrule and then to rule, shall take the scepter into His own hands. Would that His Church could see her glorious opportunity and prove herself in gifts of men and money, in service and sacrifice, equal to her responsibility!

Among the many matters which ought to be treated in such a record as this, is the marvelous change which has taken place in the *Church itself* during this era. Indifference and ignorance as to missions largely prevailed in 1837; now behold the Church as a body, aroused, largely familiar with the story of missions and systematically organized for the promotion of this divine enterprise. Again, consider that the *Literature of Missions* is almost exclusively the creation of the Victorian era. There are, it is safe to say, a thousand times as many books on missions in 1897 as in 1837; in fact, more are now produced in ten years than were in existence sixty years ago.

Rev. John Henry Barrows, D.D., who has recently returned from India, in writing of his observations, makes special note of the fact that the harshest criticisms of missionary results come not from natives, but from Europeans and Americans. He says:

"How ridiculous appears the claim sometimes made in America that men of intelligence, that members of the Brahman caste are never converted to Christianity. Have I not seen a Brahman preaching Christ in the bazars of Benares? Have I not seen a whole row of Christian Brahmans in the pews of a native church in Ahmednagar? Have I not sat for an hour in Poona with a Brahman who told me the story of his conversion to Christ? And have I not listened to addresses from native Christians in India, addresses so able and vigorous that I longed to have such men and women stand before our churches in America?"

Dr. Barrows also bears strong testimony to the effectiveness of missionary work in India and the assured triumph of Christianity. He says:

"It is well known that American and European travelers, bent on seeing Hindu temples, Moslem mosques, and the varied and brilliant life of the bazars, usually miss a sight of what after all is most hopeful and most important to the present life in India—the homes, schools, churches, hospitals, and printing houses of the Christian missionaries. The forces which make for Christianity in India are growingly strong. I do not remember meeting a missionary doubtful of the final result. The failure of Hinduism to furnish peace and moral healing to the individual and regeneration to its millions of votaries is becoming apparent to Hindus themselves. The reforming sects are an emphatic announcement of this social and religious failure. Of course, I heard many criticisms of missionaries, but I never heard a Hindu, Brahman or Moslem say what ignorant and prejudiced Europeans have sometimes said in my hearing out of India, that the missionaries were doing no good. I shall never forget how the famous Hindu ascetic, the Holy Man of Benares, said to me: 'I think Jesus Christ was a very good man. He must have been something like Mr. Hewlett,' a deceased veteran of the London Mission Society. Missionaries are often foolishly criticized by natives, but they are trusted by them, and this is the highest praise which a Hindu can pay to mortal man."

After many years of comparatively fruitless toil the patient faith of the Moravian Brethren is beginning to receive its reward. Brother Schreve thus writes from Poo, near the Tibetan border, under date of March 27:

"Applications for baptism continue to be received. Up to the present time the number is *twenty five*.

"The man who formerly gave ocular responses in connection with the heathen festivals through the aid of an

evil spirit, together with his wife, affords us much joy in the hours of instruction. People in the village have said to him, that if all the rest permit themselves to be baptized, it will be of no consequence; but that he must not, for they can not spare him. He has replied, that even tho they should put him to death for it, he will never again serve as the mouthpiece of the oracle. Later they offered him the use of a field, on condition of his not submitting to baptism; but he remained firm and we hope to be able to baptize him at Easter."

For several years the Thibetan mission was fruitless; for many succeeding years the ingathering was markt by its paucity in contrast to the returns in other fields. A few years ago the call went forth for persistent pleading with the Lord in behalf of this particular mission, and the Thibetan Prayer Union was formed. Now the Lord in His goodness is rewarding the prayers and the faith of His people.

There has been criticism from some quarters in regard to Mr. Moody's evangelistic work in great cities—a work which has been undeniably acknowledged by God. Rev. Wilton Merle Smith, whose church is nearest to Carnegie Hall, where the New York Sunday services were held last winter, thus writes to the New York *Tribune:*

The church I am privileged to serve took 265 names of those who had signed the inquirers' cards in the Carnegie Hall meetings, and who lived in our neighborhood, for the purpose of calling upon them. Up to this date (May 11th) 124 have been reported upon to the committee having this work in charge. Of this number 24 gave wrong addresses and can not be found, 53 profest to be members of some church in good standing, some of whom had put their names down for the purpose of getting one of Mr. Moody's books, while 47 had no church home whatever. Out of this 47, 22 once had been members of the church, but had drifted away and rarely attended now, while 25 were absolutely non-attendants.

In almost every instance it was found that real, oftentimes deep, religious impressions had been made. In every instance the callers were gladly welcomed. These inquirers seemed to be in earnest. Many of them testified to new habits of Bible reading and church attendance. Of the fifty-three who claimed to be members already in good standing it was evident that some, at least, had been greatly quickened and revived by the services.

Now to tabulate these results, if those names we have investigated are representative of all, the following things are evident:

First—That 47 per cent. of those whom Mr. Moody reaches belong to the unchurcht masses of the city—those who have been lost overboard from the churches. Every Christian ought to thank God that there are influences which can reach those whom the churches fail utterly to touch.

Second—That 53 per cent. are members of the churches, many of whom greatly need the quickening which these services bring to them. In our own church many members have testified to receiving real help and blessing from Mr. Moody's meetings.

As to the lasting effect of such services there is much to be said. Two converts from these meetings have already united with our church; there are a number of others whom we expect to receive. But let it be granted that there are few accessions to the churches from such a work. The reason primarily lies in the fact that the churches criticize instead of cooperating. We should remember that Paul, the young convert, needed Ananias, and he needed also the work of Barnabas, who introduced him to the warm circle of the Apostles. This is just the work which the church fails to do. These inquirers and converts can be gathered into the churches when the church, instead of criticizing, cooperates with Mr. Moody and by earnest, personal work, "compels them to come in." . . . Men who will never enter a church will go to Carnegie Hall. I, for one, am more than willing to sacrifice a little in my Sunday evening services in order that some who are accustomed to hear me may hear what may prove to be more helpful preaching, and especially in order that those whom we pastors of Fifty-seventh Street can never reach, may hear the inspiring message from a man so thoroughly owned of God as Dwight L. Moody.

Fifty per cent. of the population of this city is practically unchurcht, beyond the reach of the churches as they are now constituted, or with their present methods of work. Let us be most thankful for any work which reaches this portion of our population, and which also is so truly quickening and stimulative to the Church of God.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

India.

—"A minister at home told me once, 'What a jolly life you have in India! No work and no study, for you repeat the same things over and over again.' 'Well,' I said, 'in the first place, I regard no work and no study as the height of misery and not of jollity; and in the second place, if I were to repeat the same things over and over again in the same words, I should have to do so to the wind, for certainly the Hindus would not listen.'"—REV. MAURICE PHILLIPS *in Harvest Field.*

—Archdeacon Caley, in the *Harvest Field,* gives a reason against the retention of heathen names in the Indian churches, which puts the matter in a new light. He does not object to their being often names of gods, any more than to using "Thursday, Friday," etc., which certainly do not lead us back into worshiping Thor and Freid. His reason is that Hindu names differ according to caste, and that to retain them is to keep caste distinctions continually in the minds of the Christians. The Syrian Church of India, which is some fifteen hundred years old, seems from the beginning to have forbidden heathen names, and is wholly untroubled by caste.

—"There is great laxity in the observance of the Sabbath amongst Europeans in this country, but it seldom goes so far as it did one Sunday in August last, when a football match was played between a team of the Royal Munsters and a team of the Calcutta Club at the time of evening service in the barrack-square, Dum Dum. The Rev. J. Brown was conducting the service in the Wesleyan Chapel that evening, and he sent a letter to the commanding officer, requesting that such matches should not be held on the Lord's Day. The commanding officer treated the matter as a joke, and advised Mr. Brown to follow the example of the Roman Catholic priest, and have the service at a time that would suit the convenience of the footballers. Mr. Brown could not let the matter rest there, and made a representation to the Commander-in-chief, who gave his very careful consideration, and in his reply stated that while he does not approve of matches on Sunday, he is not prepared to prohibit them altogether, yet these amusements will be entirely prohibited when they are liable to disturb congregations during the hours of public worship."—*Harvest Field.*

—DR. GRUNDEMANN, comparing the wide leavening force of Christianity on Hindu Society with the comparatively scant visible results yet achieved in the way of church formation, remarks that the latter may be likened to those geological adumbrations of higher animal types which often precede the almost sudden introduction and universal prevalence of these thus anticipated forms.

—"In view of the Unitarian missionary being sent out from America for work in India, the Brahma-Samaj has declared that it is not anxious to have one who has dispenst with Jesus Christ."—REV. T. E. SLATER, in *The Chronicle.*

—The Hindus, it appears from the *Bombay Guardian,* have a somewhat peculiar appellation for a masonic lodge. They call it, "Satan's bungalow."

Africa.

—"The story of our political connection with Bechwanaland is to many of

us a very humbling chapter of Imperial politics. But for the past ten years the tribes have been under an Imperial protectorate, which has been administered on lines, on the whole, most fair to the natives. They have been left in possession of their territory ; they have their own tribal government, European commissioners being appointed to administer justice in all cases in which white men are involved ; the sale or gift of intoxicating drink to natives is prohibited under heavy penalties, and is only permitted at all under special restrictions. The Protectorate was establisht not a day too soon. During the past ten years, the tide of European immigration to the interior of South Africa has flowed with swift and resistless force. The gleam of gold is as attractive to the British pioneer as a bunch of carrots is to a donkey. Bechwanaland has been overrun by eager prospectors, and mineral concessions on a gigantic scale have been secured by speculative syndicates. That remarkable combination of dukes and stockjobbers, the British South Africa Company, which was so largely the product of the genius and enterprise of Mr. Rhodes, has acquired enormous territory in the interior, partly by negotiation and partly by force of arms. By virtue of its charter from the Imperial Government, the company now exercises sovereign control over Mashonaland, Matabeleland, and a vast tract of country north of the Zambesi. Now it transpires that Lord Knutsford, when Colonial Secretary, promist the company that in due time the Bechwanaland Protectorate should be added to their dominions. Lord Ripon in turn confirmed this promise, and now Mr. Rhodes is agitating for the realization of the compact. The chiefs and people of Bechwanaland object to the change. They have no complaint to make against the company, but they see that it is a company with the interests of its own shareholders to care for. They think that Imperial rule is likely to be more impartial and unbiassed than even the best-intentioned financial corporation. The matter seems to them to be of such vital importance that they have undertaken the long journey to England to place the cause of their people before the Colonial Office, the British public, and Her Majesty, the Queen. With all our hearts we wish them success." — Dr. R. Wardlaw Thompson, in *The Chronicle*. It seems that while in London, they were persuaded into consenting to the new arrangement.

—"Far away, at Ugogwe, in the province of Kyagwe, Uganda, a sound of weeping and wailing rises on the air. But the missionary, the Rev. G. K. Barkerville, hastening to the place whence the wailing comes, tells the mourning women how greatly out of place it is, since the departed one, the old chief Nikodemo Sebwato, has exchanged the work and the trials of earth for the rest and the glories of heaven. Nikodemo was one of the early converts of Uganda ; yet, when Raj. Kristo Rose was ordained a deacon of the church in India, Nikodemo was still in heathen darkness, for it was not until seven years later, 1877, that the first rays of light broke upon Uganda. Sebwato, a sub-chief of King Mtesa and afterwards of Mwanga, soon felt himself attracted to the light, and after his baptism he was a faithful friend to the missionaries through many dangers and trials. He past safely through the time of persecution, though not without enduring sufferings for Christ's sake. When, after the revolution, Mwanga was restored to the throne by his Christian subjects, Nikodemo Sebwato became chief of Budu, and later of one of the still more important provinces of Kyagwe. He was ordained to the office of deacon by Bishop Baker, but was persuaded not to give up his chieftainship, as it afforded him such large opportunities of using his Christian influence. He had just returned from the expedition to Ungoro, bright, cheery, and affectionate as ever, when

he was seized with fever and pleurisy, and quickly taken home. 'Dear old man,' writes Mr. Barkerville, 'where shall we see your equal again?' There, beside the house where the dead body lay, the missionaries and a few Christians gathered together under the midnight sky, and thankt God for the finisht course of this brave and loving servant of Christ."—*C. M. Gleaner.*

Madagascar.

It seems as if Mr. Harold Frederic's gleeful anticipations of the suppression of the English missions (not to say all the Protestant missions) in Madagascar would not be disappointed through any lack of zeal or unscrupulousness on the part of the sons of Loyola. M. Lauga (not Langa, as it is often misprinted), under date of October 16th, 1896, writes:

"The Jesuits, triumphing in the departure of M. Laroche, are engaging on all sides in a desperate and disloyal struggle against everything Protestant. These men without country, whose true country is Rome, cover themselves with the French mantle, and seek to persuade the military authorities, which just now are sovereign, that they alone and their adherents defend and propagate the French influence, while, say they, the Protestants combat it in the interest of the English influence. And, which is stranger and sadder still, altho the most superficial observation is enough to refute this, yet they are believed, they are upheld, and, of course, the Protestants are mistrusted, or worse.

"It is not yet eight days since M. Laroche has quitted the capital, and from all sides news comes to us of the most audacious enterprises of the Jesuits against the Protestant churches. General Gallieni, I hope, will not let them have their way; he has been thus far, in all that I have seen and heard of him personally, perfectly irreprehensible. At the very first interview which I had with him, the morning after my arrival, and in which he received me with the greatest kindness, he assured me that he would see to it that religious liberty was scrupulously respected, and in a proclamation about the teaching of French in the schools, he has distinctly affirmed the principles of tolerance and of liberty in religious matters. But, as if they were sure of being henceforth masters, and of being able to proceed with impunity, the Jesuits are engaging, along the whole line, in an open campaign of menaces against the populations which shall not be willing to become Catholics, denouncing as rebels or friends of rebels those who refuse, and finding only too often the support and concurrence of the chiefs of the military posts."

October 18th. "The situation is grave, very grave; and if we have not faith in God, who will know how to defend his work, it would be easy to fall into Elijah's discouragement. This is a temptation that sometimes besets the L. S. missionaries. But to yield to it would be to prove disloyal to duty, and to render themselves accomplices of the Jesuits. They know, in fact, that we have not a sufficiently assured grasp of the reins to be able to take their place. They will have to suffer, no doubt, like us, many local wrongs, and to be witnesses of crying abuses which will come to pass *in spite* of General Gallieni. But to suffer, to be misapprehended, even to be persecuted, is it not the lot of every Christian? . . .

"Time fails me to recount the recent enterprises of the Jesuits against which we have to defend ourselves at this moment. What men! without heart and without conscience! No regard for the most elementary dictates of morality! No regard to the honor of their country! As they only know how to fish in troubled waters, they do not hesitate themselves to trouble the populations which had remained peaceable, in order to be able to carry on their work of darkness among them; far from being the agents of pacification, they sow everywhere division and hate, and by their violent proceedings will wind up, I believe, by stirring up a gen-

uine religious war, in which, of course, those who are roused against *them* will be regarded as rebels against our France, which they demand nothing better than to love and serve faithfully."

When Pope Clement XIV., at the demand of the Catholic courts, had dissolved the Society of Jesus, some high ecclesiastic, greatly devoted to it, exclaimed: "There is nothing will help us now but the revolution." It is known that between the revolution of 1773 and the revolution of 1793, the Freemasons, and all manner of secret societies of the Continent, were indefatigably active in working for a general overturn. Professor Nippold's suggestion, that much of the subteranean plotting was carried out by disbanded Jesuits, is at least worthy of attention. It is true, Nippold's fourth volume is pervaded by such an unremitting and unscrupulous animosity against the Roman Catholics, turning every possible thing to an evil interpretation, that we might well hesitate to trust a suggestion of his, yet this is by no means without a certain force of its own. The Jesuits have so completely identified the interests of Rome with the interests of right, and the interests of their Society with the interests of Rome, that, however scrupulous any one of them may be in his private behavior, the organic action of the order seems to have been in numberless cases wholly divorced from the moral law. Gioberti remarks that in Ireland and America the Jesuits behave as good neighbors, good Christians, and good citizens, because, he significantly adds, the pressure of public opinion is too strong for anything else. Unhappily, in France national hatred of everything English and religious hatred of everything Protestant seem to work together in encouraging the Jesuits of Madagascar to bring out the very worst features of their corporate nature.

One good thing has come to pass through the French seizure, the total abolition of slavery.

Sumatra.

The Rhenish *Missions-Berichte* remark: "If we do not err, the work in Padang Boleck"—where Mohammedanism is powerful—"has, in the last month, assumed a somewhat different aspect, inasmuch as the opposing strength of Islam has been mightily fortified. Moreover, this growing strength stands in manifest connection with the general course of events in the world. Often, already, have we been able to observe that secret threads of connection traverse the whole Mohammedan world, and that a defeat suffered by Islam at any one point of the world, or a triumph, real or seeming, which it celebrates anywhere, has its reflex working even on the work of our missionaries in the Mohammedan part of Sumatra. That was the case in the Russo-Turkish war; that is now again the case. Besides the war of the Dutch against Achin, there is a deeper reason for the present insolent arrogance of our Moslems, namely, the fearful atrocities in Armenia. We wish to point this out especially to those who still insist that these horrors have, in reality, nothing to do with religion. It is most significant, that Missionary Simon relates that, on his journey to his field of labor, he had remarkt the anxieties which these occurrences had awakened among many Christians, while they had aroused the boldest hopes in the Mohammedans. The latter would say: 'Do you see? The Rajah Stamboul (*i. e.* the Sultan of Constantinople) is, after all, the one that on whom a man can put some dependence, and he will soon come and liberate Sumatra also, and then we will deal with the Christians as the Turks are dealing with the Armenians.' Allowing that these are idle clashes, which have no effect on reflecting Christians, it is nevertheless a fact, as Missionary Irle informs us, that a large number of Mohammedans, who were in training as catechumens, have fallen away again."

English Notes.

BY REV. JAMES DOUGLASS, M. A.

Regions Beyond.—Dr. H. Grattan Guinness writes with regard to Burma: "God has used the strong arm of England to open Burma to modern civilization, and America to send it the light of the Gospel. The spectacle is most impressive. I hardly know anything quite equal to it in modern times. A few years ago Burma threw the solitary pioneer missionary into the dark prison house, and loaded his limbs with galling fetters. Now God has brought Burma itself out of its prison, and has struck the fetters from its limbs."

Good news is continually sent home from the *Congo Balolo Mission*, reporting progress in the various stations, and that the health of the workers has, on the whole, been good. The daily work is begun betimes, for there is a preaching service at 6 A. M. in several stations, and the work continues in varied form throughout the day. A new worker—Mr. Sidney K. Woollings—has just started for this sphere of service for the Master in the great African field. May God abundantly prosper his efforts to bring those who sit in darkness into the marvellous light of the Gospel.

The China Inland Mission.—This mission has sustained a loss in the death of Miss Gambell, who has for four years labored in China. She returned to England in December, 1896, and God called her to be with Him in April, 1897.

Filial Piety, as regarded by the Chinese, is a great hindrance to Christianity, in that it is diametrically opposed to it. It not only allows polytheism, since each and all of the dead are worshiped and, therefore, become gods, but it also sanctions atheism, as there is no reference to the Supreme Being. All gratitude, fear, or respect is for earthly parents only—the thought of a Heavenly Father is utterly foreign to it.

A most helpful conference for native Christians has been recently conducted at Sin-ch'ang, lasting three days. Over a hundred and twenty native Christians partook of the Lord's Supper together at the conclusion of the conference.

Five candidates from this district have recently been received into church membership.

Mr. Hudson Taylor, in writing to "China's Millions," impresses the importance of supporting and upholding the work of the C. I. M. by prayer. He shows how very clearly the Lord manifests Himself in the weekly prayer meetings at Mildmay, and asks that the many interested in and feeling for the people of China and their teachers, will remember them at the throne of grace.

The London Missionary Society held its annual gatherings in the second week in May. These were encouraging, both as regards numbers and the spirit permeating the meeting. The report was satisfactory, stating progress in most directions, altho there is still a slight balance against the society, probably due to the special efforts made in behalf of the Indian Famine Fund.

Madagascar.—"The elementary schools of the society in Imerina have been recently handed over to the Rev. B. Escombe, and are now under the care of the Paris Missionary Society. Educational work has been much interfered with during the recent rebellion, and many schools have not yet been reopened. But it is cheering to note that the total number of schools transferred to the Paris Society was 438, containing 30,955 scholars. Before the war the society's schools numbered 712."

The Church Missionary Society.—The retrospective view taken at the anniversary meeting, in Exeter Hall, of the past ten years of mission work of the Church Missionary Society, showed many markt signs of progress—in fact, almost as much has been done in these

ten years as in fifty gone before them. The decision arrived at after much prayer by the committee—namely not to refuse any candidate for mission work because of financial difficulties—has been attended with most evident proofs of divine approbation, nearly 700 missionaries have been added to the roll which numbered 900 before. "The Lord hath done great things for us whereof we are glad," expresses the feeling of all interested in the well-being of the Church Missionary Society.

The Rev. W. G. Peel, writing from *Western India*, says with reference to the plague prevailing there: "We have still thirty or forty cases daily. It remains to be seen how far the disease has really been conquered. Our hearts overflow with gratitude to God for His wonderful preservation of all the missionaries in Bombay; indeed, it is most markt how He has kept Christians generally from becoming victims of the pestilence."

South China.—A sad telegram has been received from Archdeacon Wolfe, stating that the Rev. Jas. Stratford Collins has lost his life through drowning. No details have been received as yet. Mr. Collins was the first missionary sent out by the Dublin University Fau-Kien Mission in 1887. His loss will be very much felt by the Fuh-Kien workers, as well as by the natives.

The Baptist Missionary Society.—A native evangelists' convention has recently been held at Serampore College. This has for some years been customary in some parts of the country, but in Western Bengal there have been no meetings of the kind. Invitations were therefore sent out to all parts, and a very good response was made.

The objects of the convention were defined as follows:

1. Christian fellowship for the Baptist Missionary Society's preachers.

2. Prayer for the outpouring of the Holy Spirit upon the workers of our society.

3. The consideration of the duties of a preacher.

4. For the increase of personal fidelity to the Lord Jesus Christ and the firm maintenance of Baptist principles.

The convention lasted two days, the evening meeting of the second day lasted till 11 P. M.; the people seemed inclined to still go on and listen.

"The brethren returned to their homes next day, declaring that they had been greatly refreshed, instructed, and uplifted by the meetings."

The Rev. William Carey, of Dacca, writes hopefully concerning the Christian Endeavor Movement in India, showing the hold it is taking in many parts. He speaks of the work as being stimulating and encouraging.

Presbyterian Church of England.—The Swatow Mission is extending its sphere of operations, and their equipment for Christian work has been increast, better accommodation having been provided for the native Christians scattered up and down all over the land. Nine old stations have been enlarged and renovated, and nine new ones opened.

The baptisms during the last six years have averaged ninety per annum, more than ever before. Increast liberality also marks the native Christians. The press is a most powerful auxiliary, and now the greater part of the New Testament is in the vernacular, and also the "Pilgrim's Progress."

There are now six ministers entirely supported by the natives.

The Japanese Governor of Formosa.—During Dr. Ferguson's recent visit to Dr. Mackay, in the north of Formosa, the two missionaries called on the Japanese Governor, Mr. Nogi, and had a most kindly reception. In the course of conversation Dr. Mackay told the governor how the rebels had sorely persecuted the North Formosan Christians, because they refused to take up arms against the Japanese; while on the other hand, "Japanese petty officials and soldiers had failed to distin-

guish between friends and foes, and had insulted, abused, and even killed Christians in more than one locality." Before the interpreter had finisht translating Dr. Mackay's story, the governor "sprang to his feet," says the doctor, "grasp my hand tighter and tighter, whilst he told the interpreter to say that he was determined to protect the Christians. Turning to Ferguson, he said, 'And you in the South have suffered in the same way. I will protect your Christians also.'"

Medical Missions.—Medical work bulks largely in our mission. We have three medical mission centers in the Amoy district, eight mission hospitals in all, whilst Mrs. Ferguson, our only lady medical missionary, often accompanies her husband in his itinerant work.

Chinchew City.—After the preachers' conference, held in Siong-si, Mr. Campbell Brown spent the following Sunday in Chinchew City. He writes: "We had grand congregations. After the morning service, a young man came to me with a basket in his hand in which were his idols, which he wanted to put away. He is a very interesting young fellow, a silversmith, full of intelligence. We had prayer together, after which he went away rejoicing."

Past and Present —We are told that of late years throughout Formosa the heathen have much changed; they do not crowd as formerly to the idolatrous processions. "For now in many a town there is a handful of people who worship Jesus Christ, and the heathen have heard so much of the Gospel on the street and elsewhere that, altho they worship idols still, they worship less earnestly than heretofore."

THE KINGDOM.

—Dr. Blackburn likens the legacies received by missionary societies to ammunition taken from the cartridge boxes of dead soldiers.

—Said Robert Moffat: "Missionaries to a barbarian people deserve a vote of thanks from the commercial world."

—The one bright spot in all the darkness that has covered Asiatic Turkey has been the heroism and the common sense of the American missionaries.—*Sir Philip Currie.*

—Sir George Harvey, the Scotch artist, when askt by Dr. Cuyler if he had seen the best American paintings, replied: "No, I have not; but the grandest American productions I have seen are some of your missionaries—they are noble characters."

—The government of India can not but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule.—*Secretary for India.*

—Neill Livingstone and his family rise at 4 o'clock, make a cup of coffee, read Psalms 121 and 135, and pray together for the last time. Then the father walks with David from Blantyre to Glasgow, parts with him on top of the hill, bids him a quiet, but heartfelt farewell, and never sees again the son whom three continents honor. The father was dying as the great African explorer came home to be honored by the queen, but he said in glorious faith: "I shall know whatever is worth knowing of him, yonder where I go." Worthy father of a worthy son.

—We should not call our giving "missionary benevolence"; we should call it God's business.

—Many seem to think that because a missionary is one sent, our contributions should be one cent. Truly, a gross misapprehension.

—"There is a widespread feeling that the modern successors of Judson, Moffatt, Bridgman, Perkins, Eli Smith, Carey, Martyn, are not quite up to the standard set by those heroes. Is this correct? We think not. A century

ago furnisht no instances of greater heroism than this present generation. Mackay and Hannington in Uganda, Good and Marling on the West Coast, not to mention many less widely known but not less heroic along the Kongo, will stand close beside the bravest of the early pioneers of Africa. That band of missionaries at Harput, Miss Shattuck at Urfa, showed no falling off from the record of the early days in Turkey. Are these exceptions? No; they represent the average of missionary character, and, were there equal need or equal opportunity, their record would be repeated in every mission field of the world."—*Independent.*

—The *Church Missionary Intelligencer*, of England, in allusion to a missionary in the Arctic Circle, says: Mr. Peck's journal appears opportunely just now when the public are being thrilled with the story of courage and endurance of Dr. Nansen. It reminds us that for Christ's sake our brothers—aye, and, we may add, our sisters too—are not merely traveling for a few months, but dwelling, year after year, amid the rigors and privations of the Arctic regions. The world, so generously ready to acknowledge with its due meed of praise the plodding and undaunted heroism of the man of science, is singularly unimprest by similar qualities when displayed for the sake of precious souls. We do not ask or desire for our Arctic laborers such marks of interest as are the reward of the explorer; they would only embarrass them; but let not the church's prayers fail them. Bompas, and Reeve, and McDonald, and Stringer, and Lofthouse, and Peck, and Sampson, whose faces are so seldom seen in the home lands, let them not be forgotten in their frigid and lonely stations!

—How ridiculous appears the claim sometimes made in America that men of intelligence and that members of the Brahman caste are never converted to Christianity. Have I not seen a Brahman preaching Christ in the bazars of Benares? Have I not seen a whole row of Christian Brahmans in the pews of a native church in Ahmednagar? Have I not sat for an hour in Poona with a Brahman who told me the story of his conversion to Christ? And have I not listened to addresses from native Christians in India, addresses so able and vigorous that I longed to have such men and women stand before our churches in America? Of course, I heard many criticisms of missionaries, but I never heard a Hindu, Brahman, or Moslem say, what ignorant and prejudiced Europeans have sometimes said in my hearing out of India, that the missionaries were doing no good. Frequently the chairman at my lectures, or the Hindu gentleman who moved the vote of thanks, spoke with grateful appreciation of the work which missionary educators are doing. I shall never forget how the famous Hindu ascetic, the Holy Man of Benares, said to me: "I think Jesus Christ was a very good man. He must have been something like Mr. Hewlett," a deceased veteran of the London Missionary Society. Missionaries are often foolishly criticized by natives, but they are trusted by them, and this is the highest praise which a Hindu can pay to mortal man. I know a missionary of the American Board in southern India who was askt to take charge of the funds of one of the greatest of Hindu temples.—*Rev. J. H. Barrows.*

—We often hear, but not so much, I believe, as formerly, of the craving of the heathen for God, of the heathen flying as the doves to their windows to hear that Gospel which is for the healing of the nations. It is really no such thing at all. The craving of the Oriental mind is for money, for wealth, for the things of this earth, and not for God. The longing which is represented to exist has, I believe, no existence at all. And it is this discovery which often tends to disappoint and crush the spirit of some young enthusiast who has come out thinking that he has only to preach

and that he will gather hundreds into the fold of Christ.—*Isabella Bird Bishop.*

—The American Board pays its missionaries who have families from $850 to $1050 annually, to single men from $440 to $675, to single women from $390 to $575. The Presbyterians pay to married men from $1080 to $1250, to single men $720 to $833, to single women from $540 to $628. The Methodists pay in Asia, including China, Japan, Korea and India, to married men the first five years $950, single $680; the next ten years, to married men $1000, single $700; the next ten years, to married men $1100, single $800; after twenty-five years, $900 to $1200.

—One of the most instructive addresses of the year is one by Dr. N. E. Wood, preacht at Pittsburg before the Baptist Missionary Union on Missions and Victory, urging that plans and methods should be such as to make world-wide success most certain, and most speedy. One passage on "Missionary Statesmanship," was particularly fine. The thought was for substance, take and hold strategic points, and expend the bulk of labor upon races which are likely to possess an aggressive piety.

WOMAN'S WORK.

—For centuries it has been thought, both by men and women in India, that a woman walking abroad in God's daylight and sunlight, in the streets of city or village, was either a low-caste or a bad woman. But since the missionary ladies have come to India, and are seen and known to be not only good and pure, but the most highly respected among women, this idea has been modified, and the native women are beginning to ask, "If European women may go abroad unveiled and meet men, and yet be respected, why should we be cooped up in the zenana prisons?"

—The growth of the deaconess work in the Lutheran church may be inferred from the appended tables, which show the number of sisters belonging to the Kaiserswerth Union, and the fields occupied by them, in the years mentioned:

Years.	Deaconesses.	Fields.
1888	7,080	
1891	8,469	2,768
1894	10,412	3,641
1896	12,150	4,250

These figures show a total increase of 72 per cent. in eight years. A few deaconess houses in Europe and in America never have connected themselves with the Kaiserswerth Union, which are estimated to have 900 sisters. It follows, then, that 13,000 deaconesses today are busy in evangelical circles among the needy, the distrest, the sick, the erring, in the four great quarters of the globe. And in these figures are not included those who have been trained specially for service in the Order of St. John, in the Red Cross society, or in local deaconess societies.

—Since the beginning in 1837, Mt. Holyoke has sent 217 of its graduates into foreign mission work, while during its 21 years Wellesley has sent out 31, of whom 4 have taught in the Huguenot seminaries of South Africa.

—Mrs. Felix R. Brunot, of Pittsburg, recently notified the Board of Foreign Missions of the Episcopal Church that she was anxious to do something for the lepers of China, and if the Board would look over the ground and indicate where they wisht a hospital located she would build and endow it. Mrs. Brunot is the wealthiest woman in her part of the country, and it is said she will spend not less than half a million on the lepers. Mrs. Brunot believes that with proper care leprosy can be kept down, if not stampt out entirely.

—Lady Henry Somerset is to spend the summer with Miss Frances Willard. One of her chief appointments on this side is the preaching of the sermon before the National W. C. T. U. Convention, which meets in the autumn at Buffalo.

—The Church of England Zenana Missionary Society has 34 centers of

work, and 398 workers were employed during last year; 129 of them being European missionaries and assistants, 191 native Christian teachers and nurses, and 78 biblewomen. The missionaries and biblewomen have access to 7,988 zenanas and houses, with 2,923 regular pupils under instruction, while the biblewomen have visited 2845 villages. At the society's hospitals at Lucknow, Benares, and Patna there were 17,594 patients, and 54,924 attendances at the dispensaries. The income reacht a total of £18,067, not reckoning receipts for famine relief.

YOUNG PEOPLE.

—The *Christian Observer* has a suggestion for the Y. M. C. A. which seems worth attention. "One main object," it says, "is to get a firm hold on young men from the country when first they come to the city." For this purpose it suggests that membership should be free to any young man from the country during the first year after he comes to the city, and that a notice to this effect should be posted in the railroad stations from ten to a hundred miles distant, so that the young men would feel sure of a welcome. At Springfield, Mass., there is some apparent confession of present failure in attractiveness, if not of efficiency, in the proposal to add billiard and pool tables to the equipment of the building.

—A proposition started in the *Independent*, by Dr. Carroll, for a federation of the young people's societies of the different churches, should find ready response with the various organizations. The suggestion is not to consolidate, but to federate, an arrangement by which each organization will preserve its autonomy. He gives the following statistics of these societies: Christian Endeavor, 40 churches, 2,162,000; Epworth League, M. E. Church, 1,500,000; Epworth League, M. E. Church, South, 150,000; Baptist Young People's Union, 400,000; Young People's Christian Union, United Brethren, 75,000; Lutheran League, 60,000; Young People's Christian Union, United Presbyterian, 35,146; Young People's Christian Union, Associate Reformed, 2,223; Young People's Christian Alliance, Evangelical Association, 30,407; total, 4,414,776. The Westminster League would swell the total to 4,500,000.

—The Endeavorers of New York City have organized the Tenth Legion. It has no constitution or officials. The names of the members are not made public. But each of them agrees to set apart one-tenth of his income to good works. Their motto is "Unto God what is God's." The United Society has adopted the idea, and the next generation will have a better training in this direction.

—A library containing 200 volumes has been placed in the United States Marine Hospital, at Detroit, Mich., by a few Endeavor societies. A librarian has also been supplied. These Endeavorers regularly conduct services in the hospital, and perform other noble ministrations.

—The Texas Epworth Leagues raised $3,000 for missions last year, and thus kept 3 missionaries in the foreign field.

—Mexico now contains 100 Christian Endeavor societies, with 2,047 members. Twenty-eight of these are Junior societies, with 469 members. Last year there were only 7 Junior societies in the country.

—In Yu-yiao, a city forty miles west of Ningpo, in China, a place in the center of the dozen or more churches represented in the union, the Ningpo Presbyterian Christian Endeavor Union held, for two days, its second annual convention. The question of entertainment of the delegates, which might otherwise have proved an insurmountable obstacle, was overcome by the delegates coming in house-boats.

—A bright young girl, a student of the Boston University, who is a Christian Endeavorer, was recently askt the question: "What kind of work do you think the missionary does in the foreign

field?" She replied: "I don't know; I have never thought about it, but I suppose that after breakfast a missionary lady takes her Bible, goes out and sits down under a tree, and if people come to her she reads to them." I askt: "And is this all that you think she does?" She replied: "I suppose that would be all; I can't think of anything more."

AMERICA.

—**United States.** The deaths in New York City from diarrheal disease, in 1892, were 1,635; and year by year there has been a steady decline till, in 1896, there were but 973. President Wilson, of the Board of Health, attributes this happy result to "clean streets, asphalt pavements in the tenement-house districts, an improved milk supply, and the increased use of sterilized milk for infants." This improvement has taken place while the population of the city has been constantly growing, and the incessant influx of unwasht, underfed, and unintelligent immigrants has kept up its neutralizing effect on all efforts for better hygienic conditions.

—What a fine spectacle it was the other day when 2,300 men in white uniform, each with a flower in his buttonhole, accompanied by dumpcarts, rotary brushes, and hose-carts to the number of 750, with a multitude of auxiliaries, marcht in procession, and were reviewed by the mayor of New York in the annual parade of Colonel Waring's street-cleaning brigade. The men are proud of their uniform, of their service, of their chief, and of the reputation for cleanliness which they have won for their city.

—The "Medical Missionary Record" for April has ten pages covered with the names of 487 medical missionaries sent out by nearly 60 societies, American (267) and European, to 25 countries. Of these 116 are women. The Presbyterian Church, North, has sent 57 of these. The M. E. Church, North, 32; the American Board, 28; American Baptists, North, 20; and the Church Missionary Society, 48.

—In most cases the pioneer missionary finds the Scriptures ready for his use. The young men in charge of the Arabian Mission are not called on to spend long years in reducing the Arabic language to writing; the Presbyterian missionaries, pushing steadily up the valley of the Nile, avail themselves of supplies of Bibles readily obtained from the Bible rooms at Beirut; and the representatives of various societies, who are entering through open gates into Venezuela, Peru, and Ecuador, find that in advance of their coming much good seed has already been sown by the agents and colporteurs of the American Bible Society.

—Fred J. Barny, just graduated from New Brunswick, goes soon to the Arabian Mission as a much needed and welcome addition to the force at work in that rapidly opening field. He is sent and supported for five years by the pledged donations made by the young people of the Marble Collegiate Church of New York City.

—The Southern Presbyterians are doing well for foreign missions. During the last ten years they have increast their contributions from $84,000 to $144,000 and their force from 54 to 150 workers. They gave more money last year than ever before, and sent out all the workers that applied.

—The Cumberland Presbyterians rejoice that 4 new missionaries are soon to be sent out, with their support already secured by special pledges.

—The Mormons are said to have no less than 2,300 elders scattered all the land over, busy making converts for the "religion" invented by Joseph Smith, Jr.

—San Francisco, with 18,000 Chinese population, 15 pagan temples, 96 houses of ill-fame, 89 opium dens, 13 highbinder camps, gambling dens innumerable, and underground recesses, black as Tartarus and full of misery, crime,

and squalor, continues to be the great center for missionary operations on this continent. Never before have we seen in San Francisco's Chinatown such an interest in the Gospel as during the past year. About 20 young men of our school and 6 of the women and girls of the Home were converted, and many of the members were quickened into a new life.—*Gospel in All Lands.*

—A singularly noble and generous giver was Mr. Roland Mather, of Hartford, Conn., who died in that city May 10th, at the ripe age of 88. He was a descendant of Rev. Richard Mather, well known in Puritan annals. He began business as a boy in Boston, but has lived in Hartford nearly seventy years. His career has been remarkably prosperous, and he has been in the habit of dispensing his money quietly and unostentatiously, where it would do the best service. His gifts to educational institutions have been large. Last year he gave to the Education Society $80,000, and his benefactions while he was living aggregated more than half a million dollars. His main bequests to benevolent societies are, to the American Board and to the Home Missionary Society $15,000 each, to the A. M. A. and to Hampton Institute $10,000.—*Congregationalist.*

—**Canada.** It is pleasing to learn that the contributions for foreign missions in the Presbyterian Church in Canada this year are $25,000 in excess of those of any previous year. A debt of $30,000 has been reduced to less than $10,000, and this in spite of financial depression, the fact that receipts from legacies are smaller than usual, and that about $15,000 have been specially contributed to the Indian Famine Fund.

—The Presbyterian missionaries in India are in trouble because the Mission Board at home have ordered that women, who outnumber the men two to one, shall be allowed to vote on all questions, and so can control affairs. A solemn protest has been sent home signed by all the brethren but one.

EUROPE.

—**Great Britain.** The Church Army reports that the number of trained lay-agents employed during the year amounted to 504, an increase of 86. Some of the men had given up salaries of from 30s. to £7 a week to join in Church Army work for 24s. a week and less. The mission vans had carried on a most successful work, and 17 new ones had been presented by various friends. Of those who past through the labor homes, over 50 per cent. had made a fresh start in life, and 47 homes were in operation. About 100 pass through each home annually, after an average stay of 13 weeks, and it is to the credit of the outcasts that no less a sum than £11,000 was paid to them in wages last year. The various agencies include, a market garden and farm, laundries, dispensaries, boarding-houses, and clothing depots. The income amounted to £77,257.

—At the annual meeting of the Missions to Seamen Society in London, the annual report showed that the income was £38,294 last year, and that 7,300 seamen took the total abstaining pledge. Besides what sailors contributed more directly to the funds in 1896, £1,477 were given in 30 of the mission churches and institutes. At the present time 69 mission vessels, steam and sailing, 87 missions to seamen, churches, and institutes, classes for course of instruction in first aid to the injured, savings banks, and the supply of books and magazines to forecastle libraries, are among the efforts of the society. There is a staff of 178 men.

—This statement conveys not unpleasant intelligence, coming, as it does, from a Roman Catholic organ: "His Eminence, Cardinal Vaughan, when Bishop of Salford, calculated the *annual* loss to the faith in Manchester and Salford, through proselyting agencies and through the workhouse system,

as 258; those in danger of apostasy through ragged schools, soup kitchens, city missions, etc., numbered 573, making a total for *one* year under these two heads of 831. A Catholic census of Manchester and Salford shows, as the Cardinal says, the following appalling statistics of young persons of both sexes under twenty-one: In extreme danger of loss of faith, or practically lost to the faith, 5,420; in great danger, 2,341; in danger, 1,912; total 9,673." Truly such "danger" is better than safety.

—**Continent.** A movement similar in character to that initiated among the students of England, America, France, and Scandinavia has recently been announced as the outcome of a conference held in Halle, in March, 1896. Its committee have issued an appeal to the *Kommilitonen* of all universities, and we are fain to believe that, despite its small beginning, *Der deutsche Studentenbund für Mission* has a great and noble future before it. A recent meeting at Halle, held since the above statement was written, was of very remarkable interest. Seldom has there been such a time of refreshing and awakening. It seems as if this movement were about to help to deliver the German universities from the death-like influence which has spread over them, chiefly through rationalistic theological professors.—*Mission World.*

—The rapid extension of the Rhenish Missionary Society within the last decade has exceeded that of all other German bodies. Its European agents in 1885 numbered 68, in 1895 this had reacht a total of 111; the stations and out-stations from 122 have grown to 230; the native adherents from 27,974 to 60,144. King William's Land, New Guinea, and Ovampo, South Africa, have fallen to its care, and its agents are working among 10 different peoples. Especial attention is bestowed upon the medical department, and upon woman's work.

—Count Ernest of Dornberg, who died lately at Ratisbon, bequeathed £850,000 for religious purposes. A large part of this sum will be expended on an orphanage for children of Reformed parents. A considerable sum will be reserved as a fund for the widows and orphans of Reformed ministers, and another part be invested for the benefit of students attending Erlangen University, while about £200,000 will be devoted to building and endowing an evangelical hospital at Ratisbon.

ASIA.

—**India.** Spurgeon, tho dead, is yet speaking. Very lately one of his sermons, translated into the Hindustani tongue, was sent forth to preach to the millions of India. Others are to follow.

—George Smith writes: This is not the place to describe what was perhaps the most remarkable of our many experiences in the East—the drive, under armed escort, up the Khyber Pass, from Jumrood Fort to that of Ali Musjid. More appropriate here is a reference to the operations of the Church Missionary Society in the fanatical city of Peshawar, and along the warlike frontier right down to Karachi. To great soldiers like Herbert Edwardes and Lake, Nicholson and Abbott, Hutchison and George Lawrence, while yet subalterns on little pay, the Church of England owes its line of Christian forts, from each of which the banner of the Cross invites Mussulman and stranger of every creed to find rest. I do not know more unconscious courage than that of the 5 English girls who, with Miss (Dr.) Mitcheson, spend the hot season and cold alone within the walls of Peshawar, the only resident missionary being the aged Imam Shah, pastor of the pretty church at some distance from their settlement. The few unspiritual enemies of missions on the spot admire that.

—In a Hindu bazaar. We turn first to the right, where a number of fakirs are sitting in an open veranda, almost without clothing. The most distinguisht among them announces to us with great pomp and infinite condescen-

sion that he is a priest of Siva (spouse of Ram); he is a bearded man of middle age, smeared all over with ashes and ochre. His hair, woven into an infinitude of intricate plaits, towers above his head like a turban; when he lets it down, it trails on the ground for about a yard. When askt about his religious belief, he becomes quite confused, and we have to help him out and explain to him the differences between his numerous gods and goddesses. But when we begin to talk of God and divine things, he turns away contemptuously and spits on the ground. A Gussein-fakir and a Tuma-fakir are also present; these have a curious history. They are now a small and dwindling sect among Hindu fakirs, but they wear the cross as their symbol, and many things make it probable that they are the remains of a Christian community which was founded eighteen centuries ago on the N. W. coast of India by the apostle Thomas. There were also two women fakirs; one a very graceful Panjabi woman, the other an old withered hag in salmon-colored robes; this is the universal color of the Vishnu fakirs. The Panjabi woman has gold in her teeth. It is good when you die to have gold in your mouth, and for this reason many people have holes bored in their teeth and filled up with gold, in order to be always ready.—*Allgemeine Missions Zeitschrift.*

—A practical illustration of the confidence shown in our missionaries in India, even by those who do not accept their faith, is seen in the large gifts of money for the erection of a mission hospital at Madura, in care of Dr. Van Allen. These gifts come from traders or merchants in the cities and villages. Dr. Van Allen reports that, as a rule, these men are wealthy and belong to one caste, and that they are "thoroughgoing, enthusiastic heathen," and it was not expected that they would contribute largely. To the surprise of every one, they have contributed most liberally. Dr. Van Allen says 5,000 rupees have recently been received, in addition to 10,000 previously given. The Zemindars, or native princes, of the district, have contributed over 11,000 rupees, and enough more is expected to complete the hospital building, costing not far from $12,000, without drawing a single rupee of missionary money. That Hindus should contribute this large sum for the building of a distinctively Christian hospital is certainly a remarkable testimony to the impression which medical missions have made upon the people of southwestern India.—*Missionary Herald.*

—A permanent memorial in honor of the fifty years of service of Rev. Dr. S. B. Fairbank, of the Marathi Mission, has been determined upon. It is a well at Wadale, the community with which he was identified, thirty-two feet deep and which will supply water for both drinking and irrigation. There is a certain special fitness in such a memorial of such a man.

China.—In Mr. Wardlaw Thompson's opinion the greatest missionary achievement is to be found in India and China The work at these centers, in spite of caste and custom, is being singularly blessed and a great in-gathering of souls is expected. India and China, however, differ greatly in their acceptance of Christianity. Each interprets it according to their national character. The Chinese are an essentially practical people, and accept Christianity as a practical thing, making it the guide of their life and shaping their character thereby.

—Almost 300 miles of railroad have been completed in China, and construction work goes on steadily. It seems clear that the beginning of a really great Chinese railway system has been witnessed, and the Chinese Government shows no disposition to grow weary of its work in providing modern means of transportation in its empire.

—The Rev. J. C. Hoare, of Ningpo, in setting forth the progress of the

Mid-China Mission during the last 20 years, draws particular attention to one curious feature, viz., that the work seems to go forward *in waves*; first a wave, and then a period of comparative slackness, and then another wave; but each one higher than any preceding.

—The British and Foreign Bible Society distributes throughout the Chinese Empire the Bible in classical mandarin, 10 colloquial, Kalmuck, Mongolian and Tibetan languages. Last year some 540,000 books were printed; 366,000 books were put into circulation, of which 358,000 were sold, and 8,000 given away. The books are nearly always sold at a price to pay for the paper, and it was an indication of the remarkable progress of Christianity that last year no fewer than 11,000 were New Testaments in excellent binding. Some 210 colporteurs were at work, giving either a part or the whole of their time, and they made very effective means for the evangelization of the people.

—Here is a group of paragraphs which exhibit in strong light the busy life the missionary leads and the vast variety of agencies which he must keep in operation. First comes an exhibit of the machinery for building up the kingdom of Christ in Shantung: One college of about 100 young men; 1 theological class, a fine company of 20 young men who promise to become a body of able and devoted pastors; 5 classes of native preachers and teachers, one of these containing 30 evangelists; 1 normal class, preparing young men for teaching and lay preaching; 4 classes in medicine and surgery, with total membership of 24; 2 boys' boarding-schools; 3 city girls' boarding-schools and 1 in the country; a widely extended and growing system of day-schools in city and country, comprising about 1,500 pupils; and about 20 classes of inquirers and Christians outside of the regular school and college work. There are about 25 organized churches and many widely scattered groups of Christians.

—The Rev. Isaac T. Headland writes from Peking, North China, as follows: "Two weeks ago I wrote that our heathen Sunday-school had increast to 800. To-day it has just been dismist, and numbered 1,024. How I wish you could see it! How it inspires the schoolboys and girls who teach it: 1,024 heathen men, women, and children studying the life of the blessed Savior in one congregation!

—Bishop Schereschewsky is about removing for a time to Japan in order to supervise on behalf of the American Bible Society the printing of a large edition of his revised version of the Mandarin Old Testament, originally publisht in Peking about 1874. He will avail himself of the same opportunity to print his Wen-li version. It is said that such work is done better, more cheaply, and more quickly in Japan.

—**Japan.** In a census of Christian charities in Japan issued in February, 1897, the Protestant report shows 12 theological seminaries, with 163 students; 29 boys' schools, with 1,980 students; 10 women's training schools, with 238 students; 46 girls' schools, with 2,491 students; 14 kindergartens, with 526 students; 56 day or night schools, mostly for the poor, with 2,788 students; 10 orphan asylums, with 664 inmates; 13 homes for various classes, with 235 inmates; 15 hospitals and dispensaries.

—A British resident in Peking forwards the following from the *Japan Mail:* "The Boyeki Shimbun says judgment in the case of Tei Keiki, a Chinese, and Misawa Hatsugord, a nationalized Japanese of Chinese birth, who were arrested the other day while indulging in the use of opium at the residence of another Chinaman, was given by the Yokohama local court. Ryo-zei was sentenced to hard labor for six years for having sold the opium, and the 2 others to major confinement for two years." This is what Japan

thinks of the verdict of the Royal Commission on Opium. If these poor Chinese had been aware, they might have quoted the decisions arrived at by the commission in extenuation of their offense."—*Regions Beyond.*

—A period of mourning in Japan affects all the people. The emperor's mother having died, all schools were closed for 5 days and the theaters and places of amusement for 15 days. Even instrumental music in private houses was interdicted for 30 days. Dr. Atkinson reports that the church at Kobe in holding its prayer-meetings could have no singing and no use of the organ.

—A Japanese photographer who had been very successful in business died at Kobe, at the close of last year, after a residence there of more than twenty years. He had become gradually enlightened in the Gospel, afterwards personally interested, and was received to the church shortly before his death. One item of his property, a life insurance policy for $3,000, he bequeathed entirely to benevolent purposes, two-thirds of it to distinctively Christian enterprises.

AFRICA.

—**North.** In a recent *Church Missionary Intelligencer* Rev. W. G. Pope, of Tunisia, appeals for prayer in behalf of missionaries in Moslem lands. Not only are Mohammedans probably the most difficult unbelievers to be imprest by the Gospel, but also a determined effort is being made just now by the French authorities to check and break up missionary work among them. All doors of opportunity are being closed, and the evident purpose is to drive away the missionaries. One missionary in Tunisia already has been fined six times in the courts for having given away copies of the Scriptures in his own shop. Two lady missionaries also were just about to be tried, when he wrote, for distributing copies in the streets. The French Government is, at least nominally, a Christian government. It would be indignant at being called anything else. But in Madagascar religious toleration is refused, the French officials appropriating for the Jesuits not only the churches but even the schools and hospitals of the Protestants, and in Tunis and Algeria Christianity itself is being crusht out, as far and as fast as possible, lest the susceptibilities of the Moslems be injured. It looks very much as though British "tyranny" was far preferable to Gallic "freedom."

—**West.** Says *Work and Workers* (English Wesleyan): We would call attention to the importance of our missions on the west coast of Africa. For various reasons, they do not appeal so powerfully to the imagination as do the missions in the East, or in the portions of Africa to which recent events have given prominence. But Western Africa is a great field of this society's operations. Judged by such tests as the number of converts, the development of a native ministry, and the growth of the spirit of self-support, our missions there take important rank in our history. The number of members in the 3 Districts of Sierra Leone, Gold Coast, and Lagos is 16,945, more than one-third of the total membership directly connected with the society. There are, moreover, 54 native ministers, to a large extent supported by the churches, which are also contributing on an increasing scale towards the extension of the Gospel into regions beyond them.

—In one respect Africa may be called the hardest of all the mission fields. This is not because the hearts of the natives are worse than those of other continents, for all men have the carnal mind which is enmity against God, and the Holy Spirit can regenerate the chief of sinners. But it is in many parts the hardest of all the fields on account of the climate. A missionary says in a recent letter: "Ill-health is our great drawback. We are not only often quite sick in this climate, but are scarcely ever well. Since September

there has been a great deal of fever among the older members of our family. Not the least evil in the case is the great quantity of quinine that we have to take, making a disease of itself, affecting the head, hearing, and the whole being."

—I had my Sabbath-school girls up yesterday. They arrived at 10.30 A. M., tho I had told them to wait till afternoon. Of course they grew hungry, so I put some *cank* and bananas on the table and invited them to sit down. It was the first time any of them had ever eaten at a table in their lives, and before I knew what they were doing, they had thrown refuse pieces on the floor under the table. I told them to leave them on their plates, but most were left on the table-cloth until they finisht eating and were then pickt up and put on the plates. The bananas were piled on a large platter in the center of the table and when the girls had finisht their *cank*, I told them to help themselves to bananas. Immediately, each girl began reaching for them with both hands, some getting as many as seven or eight. I told them to put them all back and take one at a time, explaining that "people" did not grab things. I have not yet decided whether I helpt matters by my interference, for the way those bananas disappeared was a marvel. Two bites to a banana. Two dozen bananas to a Bulu is only a taste, such is their capacity. If we could only give them the Gospel in like doses! But a very little is all that can be understood at a time. But I have hopes of my girls, appetites and all. Some day they will want things different.—*Mary Hays Johnson.*

—**East.** Mr. Bishop of the Universities Mission writes from Newala: "We have been having quite a plague of *siafu* (biting ants) of late, and a few nights ago I suffered agonies by having to face millions of them to rescue the poor donkey and chickens, which they were devouring alive. The cries of the poor things woke me up. Then the next day or so they went for the boys, and were in swarms, so at 1.30 A.M. I had to turn out and find sleeping places for the lot. Sims also, one night, had to clear out. Their last attack was on the goats, and so for two nights we had to have them up in the chicken yard."

—In German East Africa an advance step has been taken by the United Brethren in their assumption of responsibilities relinquisht to them by the London Missionary Society, which has, since the year 1879, been at work in the heart of the Protectorate. The societies of Berlin I., II., and III. already engaged in this portion of Africa, being unable or unwilling to extend their efforts to Urambo, the Moravians have, after anxious consideration, acceded to the request preferred to them by the L. M. S. Committee. To Urambo, as a mission center, attaches a very real importance in its position as the only Gospel fortress in the heart of German East Africa, excepting, of course, such light as is offered by the Roman Catholic station of Tabora hard by. The nearest evangelical stations, those of Utengule and Rungue, north of Lake Nyassa, lie at a distance of 80 German miles.

ISLANDS OF THE SEA.

—**Madagascar.** The latest news from Madagascar is of a decidedly more favorable kind than has been received for a long time. Thanks no doubt to the earnest exertions of French Protestants, the Minister for the Colonies has given such instructions as have resulted in the restoration of more than 90 places of worship to the native Christians from whom the Jesuits had wrongfully taken them. This action has caused great joy to the congregations, which have thus entered once more into their own heritage; it will also do not a little to bind the Christians to French rule, and to give abiding peace. The French Minister of the Colonies has given a signal proof of the desire of his Government for religious equality to be a reality wherever the French flag flies; and he has also rebuked that false patriotism which doubts all patriotism that is not identical with subservience to the Church of Rome.—London *Christian.*

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